Fol. 26 15

A

CORRECT COPY

OF

SOME NOTES

Concerning

GODS DECREES,

Especially of

REPROBATION.

Written for the private Use of a Friend in *Northamtonshire*: But published at first to prevent Calumny, And now Reprinted to stop its mouth.

By *Thomas Peirce* Rector of *Brington*.

Ἐυλαβοῦ τὰς διαβολὰς πᾶν μᾶλλον ἢ δικαίως ἄσαι, Isocrat.

LONDON,
Printed by *T. Mabb* for *Richard Royston* at the *Angel* in *Ivie-lane*, M. DC. LVII.

A

CORRECT COPY

OF

SOME NOTES

ON

GOSS'S PROBLEM,

IN

PERFORATION.

THE DIVINE

PHILANTHROPIE

Defended

With the

CORRECT COPY

OF

SOME NOTES

Concerning

GODS DECREES

prefixt.

By *Thomas Peirce* Rector of *Brington.*

LONDON

Printed for *Richard Royston* at the *Angel* in *Ivie-lane.* M. DC. LVII.

To *a Perſon of Honour* and *Integrity*, who was the *principal perſwader to* this *Publication.*

THough *I could not well anſwer your* former Reaſons *why I ſhould publiſh a* true copy *to* anticipate *a* falſe *one, yet I was willing to be* obſtinate *in a caſe of* this nature; *wherein to* vindicate *my* credit, *did ſeem* (*to me*) *too great a* prejudice *to my* eaſe; *and was thought* (*by ſome friends*) *to be a* hazarding *of my* ſafety. *And as I have never been delighted to lie* basking *in the* Sun, *ſo of late* (*more eſpecially*) *I have been even ſo* Amorous *of living* retiredly *in the* ſhade, *that I would fain have provided for my* Peace *and* Quiet, *as more conſiderable to* me *than my* Reputation. *Not that I dare be ſo* wedded *to* eaſe, *or* ſafety, *as* guiltily *to* court *them by* ſloth, *or* cowardize; *nor that I dare be ſo* indifferent *to the* good opinion *of* good men, *as not to* deſire *to be very* well thought on; *but becauſe I had reſolv'd to* ſit *and* ſmile *upon my* ſufferings, *and to purchaſe the* continuance *of my* beloved obſcurity *and* repoſe, *by that which I thought a* lawful means; *even the* burying *my ſelf amongſt my* books, *& living under the* protection *of* paſſive ſilence. *But having put my* Judgement *into other mens* hands, *& more eſpecially into* yours, *& being perfectly* conquer'd *by your* this weeks *letter, who was but* diſorder'd *by your* laſt (*againſt* wch *I muſt confeſs I did rather* ſtand out, *by an affected* deafneſs, *than any real diſſent*) *& being now no longer threatned by* bare report, *but by* one *who profeſſeth* (*under* hand *and* Seal) *to have*

been writing against papers *which he cals* mine, (*adding that he intends to make them* publick) *I finde my self brought to such an unfortunate* Dilemma, (*either of having a* false copy *printed, or else of printing a* true copy *to discountenance the* false,) *that I* must *pitch upon this* latter *as the* lesser evil. *And so your* wishes *and my* fears *are come upon me; whilest I lie under a* necessity *of* going abroad *into the* world, *meerly in order to my very* privacy *and* peace. *For the very same* Letter *which threatens the* publishing *of* papers falsly *bearing my* Name, *cals me the* Grandchilde *of* Pelagius, the Enemy of God, of Christ, *and* of his Church, *with more such* *ἀιρρολογία, *than I will ever repay in kinde. The greatest revenge that I will seek, shall be* (*in* love *to his* person) *to* conceal *his* Name. *I hope my* Soul *hath been* dieted with cleaner food, *than to* break out *at the* mouth *into such* exulcerate Erysipelas. *And that I shall* get moderation *by those very* means, *by which I finde some men have* lost it. *And though I hope it doth not lie in the power of any man to* infect *my* Name *with such a* Leprosie, *as to make it* loathsome *to* such *persons by whom I desire to be* approved, *yet have I* hated *the* publication *of this my* scribling, *for fear some* young *or* old trojan *should make it an* Apple *of* Altercation: *For you know this* age *is full of* Salamanders, *who never live so pleasantly as in the* Fire *of* Contention: *in hopes to* expire *and to be buried* (*like some* Pausanias *or* Herostratus) *in the* Arms *of* Fame, *though not of* Glory. *And truly this is the reason, why I have* suffer'd *so* long *in so* deep *a* silence; *even* hating the means, *because* abhoring *the* effects, *of a* Vindication; *and desiring that what I* built *upon such* controverted subjects, *might be* (*like* Solomons Temple) *without the least* noise *of* Axe *or* Hammer. *If I had*

*Gr. βορὸς βιωτικὸς.

had lookt upon my ſelf with ſo much reverence, as to have made my ſelf believe I could be publickly uſefull, I would have faſten'd upon a ſubject which ſhould have been fitter, and more eaſy, more profitable and pleaſant, and every way more acceptable to my ſelf, and others. I have been very attentive to that preaching of Siracides, Search not the things that are above thy ſtrength, but what is commanded thee think thereupon with reverence, &c. And whileſt I conſider, that God will render to every man (not according to his opinions, but) according to his works; I do not think it ſo good a task, to make men orthodox Chriſtians, as to make them honeſt and ſincere ones. If I had been one of thoſe, who prefer the Truth of opinion to the Truth of practice, and hate a man more for the leaſt Error of his Judgement, than for the greateſt obliquity of his will, I might indeed have been forward on ſuch a ſubject. But becauſe I have ſeriouſly obſerved, that whileſt men ſcamble too eagerly after the Truth of Religion, they (in the heat of Contention) do loſe the practice of it, I have paſſed the hardeſt cenſure upon my preſent neceſſity, and have been (hitherto) the unkindeſt man in the world to mine own Publication. But you (Sir) are to thank me for my misfortune, in ſubmiſſion to whoſe Judgement, I have offered violence to mine own. I may be a ſtranger to my ſelf through the deceitfulneſs of my Heart, but if my Heart doth not deceive me, no man living hath gone to Preſs with greater vanity, than I go now with ſelf-denial. I am ſure my averſneſſe to this publication hath extorted from me an unproportionable length both of this my Letter to your ſelf, and of my Paræneſis to the Reader; which makes a Portal too large for the littlenes of the Cottage to which it leads. Which as I firſt ſub-

Eccleſiaſticus 3. 21, 22, 23.

Rom. 2. 6.

mitted

mitted *to your* judgment, *so must I now* commit *it to your* disposal, *& withall* cõmend *it to your* protection, *I say to your* protection, *because* (*whilest the* press *is so* prostituted, *and the* Age *so* prurient) *its not like by to be the* safer *for being* innocent. *It was not the* modesty *of* Susanna *that was able to* secure *her from the* indictment *of the* Elders; *and 'twas the* innocence *of* Joseph, *which made his* Mistress *pronounce him* guilty. *But had I imagined* (*as I did not*) *that my* private Notes *would have been so* vitiated *and* exposed, *when* I *deliver'd them as* whispers *into* one *man's* ear, I *would infallibly have us'd them as* Virginius *did his* vertuous Daughter; *that at least they might have gone* unpolluted out *of the* world. *But since they are unhappily* condemn'd *to* live *in spight of all my endeavours to have* suppress't *them* (Nam pro supplicio est, non potuisse mori,) *and that* you will *have them* rather *to be shew'd by* me, *in their* natural shape, *than by any* strange *man, in any* uncharitable disguise; I *hope that you will secure me from* farther trouble, *by undertaking its* vindication *against any* pragmatick person, *who shall possibly abuse either* them *or* me. *For the* temptation *must be* greater, *and the* necessity *more* urgent *than* I *hope it will be, if* I draw *at either* end *of the* saw *of* strife. *But you have* leisure *as well as* skill; *and you are able to forget your* rank *and* Quality, *in* favour *to* him, *who does honour your* vertues *and* Erudition, *above your* Fortune *and your* Bloud. *And who is not more by* obligation *of* Duty, *than by the peculiar inclinations of his Soul, Sir,*

Your most affectionate, obliged,
and humble Servant,

Tho. Peirce.

A PARÆNESIS to the Reader.

(*Shewing the* first occasion *of this* following Discourse, *and the* Authour's necessity *to make it* publick)

SECT. 1.

THat I am subject to *errours*, it is no *humility* to acknowledge; it being no more than to confesse, that I carry about me the infirmities of a *man*; which whosoever doth not, let *him cast the first stone at me*. But whether or no I am an *Heretique*, or a *dangerous person*, I desire my *Censors* may be my *Judges*; and do therefore addresse this present *Apologie* and *Appeal*, not to the *kindnesse* and *partiality* of my dearest *friends*, but to the very *jealousies* and *prejudices* of my severest *enemies*. I bar the suffrage of none, but the *accuser of the Brethren*, that *Abaddon* or *Apollyon*, so *very skilfull to destroy*, *who is the Father of Lies*, and was *a murderer from the beginning*.

John 8. 7. 44

Rev. 12. 10. 9. 11. Joh. 14. 44.

2. I do professe in the presence of that *punctuall Register* within me (to which I bear a greater *reverence* than to *affront* it with a premeditated and *wilfull Lie*) that I do not *unsheath* my *Pen*, to *wound* the *reputation* of any man living. But since mine own lies *bleeding*

in the mouths of *ſome*, whoſe very *Tongues* have *Teeth*, which *bite* much *harder* than I will ever allow *mine*, (and if there happen to be any in all my papers, I ſhall not think it *painfull* to have them *drawn*) it is but needful that I be clothed at leaſt with *armour* of *defence*. I meant indeed at the firſt, onely to have *armed* my ſelf with *ſilence*, that my *reſervedneſſe* and *obſcurity* might keep me *ſafe*: and even now that I am *forced*, and as it were *dragg'd* into the *field*, I contend not for *victory*, but for an *honourable Retreat*. And if after I have ſuffer'd, I may be *competently ſafe*, I will thank my *Buckler*, but not my *Sword*. Even now that I am *writing*, it is with a kinde of *willingneſſe* to *blot* it *out*; and do onely *ſo* do it, as preferring an *inconvenience* before a *miſchief*.

3. There had been a *private conference* betwixt a Gentleman and my ſelf, which (for his further ſatisfaction) I threw haſtily into paper; every whit as *incohærent*, as it had been in our *oral* and *extemporary Diſcourſe*: a Diſcourſe which of neceſſity was forc'd to be without *method*, as without *premeditation*; becauſe (in my *anſwers* to his *objections*) I was bound to *follow* after the meaſure that I was *led*. I thought the thing ſo *inconſiderable*, as not to vouchſafe it a *reading over*, but juſt as 'twas written, deliver'd it inſtantly to my friend, to be returned (when he had uſed it) unto the *uſual place of my forgetfulneſſe*. And forgotten it was ſo long, that truly I know not how long it was; till diſcourſing with another Gentleman upon the very ſame ſubject, I found my memory awak'd by that *ſleeping ſcribble*; but (forgetting that *ſecrets* do ceaſe to be ſo, when they are *told*, though but to *one*, and that with

with ſtrict conjurations of greateſt *ſecrecy*) I gave him leave to peruſe it as his leaſure ſerved him. It ſeems this Gentleman had a *Confident*, as well as *I*; and ſo my *original* increaſt and multiplied into many falſe copies, of which *not one* was like the *mother*. Now that my paper went abroad by the help of more *hands* than one, was againſt my *knowledge*, againſt my *will*, againſt my *precept*, againſt my *care*, and laſtly againſt my *beſt endeavours* to *recal* it. *It* having been abſolutely impoſſible, that *I* ſhould love the *publication* of my *poor Abortive*, who never eſteemed my *ripeſt* and moſt *legitimate productions* to be any way worthy of *publick view*. So far was *I* from an *ambition* of being known by a *diſfigured* and *miſ-ſhapen childe*, that when *I* firſt heard of its *travels*, it was fallen out of my *memory*; and when it came to me in a *diſguiſe*, it was quite out of my *knowledge*.

4. *I* do acknowledge the great *abſtruſeneſs* of the whole ſubject on which I treated, and the *diſproportion* of my faculties to undertake or manage it. For if the learned Biſhop *Andrews* did chuſe with Saint *Auſtin*, much more may *I* with Biſhop *Andrews*, rather to *hear* than to *ſpeak* of theſe *Inſearchables*. *I* do not hope to fathom either the *Bathos* of the *Apoſtle*, or the *Pſalmiſts Abyſſe*. But *I* expect to be pardoned, if when my way is ſlippery, *I* take heed to my *footing*; and ſo eſchew the *precipice*, as not to run upon the *Wolfe*. *It* is not the buſineſs of this *paper*, either to ſtate an *old queſtion* in a *new-found way*, or to publiſh my *judgement*, as a *conſiderable thing*. *Who* am *I*, that *I* ſhould *moderate* between the *Remonſtrants* and *Antimonſtrants*?

Epiſc. Winton in Jud. de art. Lamb.

Rom. 11. 33.

Pſal. 36. 6.

monſtrants? betwixt S. *Auſtin* and *other Fathers?* betwixt *him* and *himſelf?* betwixt the *Synod* of *Dort* and that other at *Auguſta?* betwixt the *Dominicans* and the *Jeſuites?* *Arminius* and Mr. *Perkins?* *Twiſſe* and *Bellarmine?* or betwixt *Whitaker* and *Baro?* Much indeed may be *excus'd*, becauſe much may be *lookt* for, from ſuch reverend Prelates, as were *Overal*, and *Davenant*. But *I* believe, amongſt the *Clergy* there is not *one* in a *hundred* fit to *ſpeak* of theſe *Myſteries*; and amongſt the *Laity* not *one* in a *thouſand*, that's fit to *hear* them. Hence was that *ſilence* firſt, and afterwards that *ſecrecie*, wherein *I* fain would have *buried* mine own *conjectures:* and even now that *I* am *forc'd* to be more publique than *I meant*, (by the many *falſe copies* of my *diſcourſe*, whereof *one* of the *falſeſt* is now preparing for the *Preſſe*, by one, who it ſeems is at very *great leiſure*) it is not at all from any *ambition* to be *followed*, but from an humble *deſire* to be *rightly underſtood*; and do therefore onely pretend to an *Apologie*, and an *Appeal*. Firſt, an *Apologie* for my *imprudence*; that *I* could think ſuch a ſecret might be communicated to *one*; and ſo betray thoſe *papers* to the *Light*, which belonged onely to the *Fire*. Secondly, an *Appeal*, whether *I* am a *Pelagian*, or whether ſo much as a *Maſſilian:* or whether indeed *I* am not rather a very *Orthodox Proteſtant* of the *Church* of *England*. *I* have *managed* my *diſcourſe*, as *I ground* my *Faith*, not from the *hidden Myſteries* of God's *ſecret will*, but from the *cleareſt expreſſions* of his *written Word*. Where, of *divers* interpretations (as often as they are *divers*) *I* love to pitch upon *that*, which *I* finde

finde agreed upon by the *wiſeſt* and the *beſt*; and which, in my *ſhallow judgement*, (which yet is the *deepeſt* that *I have*) doth ſeem the *ſafeſt*, and the moſt *ſutable* to the *Analogie of Faith*. Even *Babes* and *Idiots* have this advantage of their *betters*, to be *afraid* of that *fire* where *wiſer* men have been *burnt*. And *ſad experience* hath *taught me*, (who am a *Babe* and an *Idiot* in reſpect of the *Aged* and the *wiſe*) to *ſteer aloof* in my *Doctrines* from thoſe fatal *ſhelves* wheron my own *ſmal veſſel* hasbin *ſoundly daſhed*, and many others (much *greater*) as it were *ſhipwrackt* before mine *eyes*. This entirely is the reaſon, why *I* have *hovered* a long time betwixt the *Abſoluteneſſe* of a *Decree*, and the *Liberty* of a *Will*; like a *trembling Needle* betwixt *two Load-ſtones*; or rather like a man *newly walking* upon a *Rope*, who ſo *ballanceth* his body with his two *hands*, that his *continuall fear* of *falling down* is the onely *Tenure* by which he *ſtands*. *I* dare not, for my life, be ſo *bold* as the *Pelagians*, nor yet ſo bloudy as the *Manichees*. *I* would not *ſplit* my judgement on the *Symplegades* of *two* intolerable *miſchiefs*, either by robbing God of his *Efficiency* in any *one Act* which is *naturally* good; or by *aſperſing* his *Holineſſe* in any *one Act* which is *morally evill*. *I* do endeavour to keep my ſelf, (and others committed to my *keeping*) both from the *rock* of *Preſumption*, and from the *gulf* of *Deſpair*. *I* *ſteer* as carefully as *I* can (in this ſo dangerous *Archipelago*) betwixt the *nature* of *Gods will*, and the *condition* of mine *own*; that ſo my *Confidence* may well conſiſt

with my *Humility*. *I* dare not *impute* to *God* what is *unworthy* for him to *own*; nor *arrogate* to my *ſelf* what is *Gods peculiar*: and therefore ſettle my *minde* and my *judgement* upon theſe *two Grounds*.

The two Principles *or* Grounds *of my* Belief *in this* buſineſſe.

I.

THat all the *Evill* of *ſin* which *dwelleth in me* or *proceedeth from me*, is not imputable to *Gods will*, but entirely to *mine own*. The *Serpent* and the *protoplaſt* were *promoters* of my guilt, but *my God* was no promoter either of *their* guilt or *mine*. *When the Serpent ſpeaketh a lie, he ſpeaketh of his own; He is the Father of lies, and the works of your father ye will do*, John 8.44.

II. That *all the good* which I *do*, I do firſt *receive*, not from *any* thing in my *ſelf*, but from the *ſpecial Grace* and *favour* of Almighty God, who *freely* worketh in me, both to *will* and to *do* of his *good pleaſure*, Phil. 2.13.

CHAP.

CHAP. I.

5.

IF theſe are *Principles* to be *granted*, my work is done; for theſe are the *Grounds* on which I *build* my judgement, and theſe are the *Touchſtones* by which I *try* it. Whatſoever I believe concerning *Election* or *Reprobation*, and thoſe other *Queſtions* which are depending, I do inſer from theſe *Truths*, which (as I ſuppoſe) cannot poſſibly *deceive* me. And whilſt I ſtand to theſe *Grounds*, I am not able to *quit* my *judgment*, how little ſoever it ſhal be *liked* by ſuch as are *wittily unreaſonable*. So that my *Principles* be *right*, I care not *whether* they *carry me*, whilſt *Scripture* and my *beſt Care* are both *Guides* in my *conveyance*. For where the *Premiſes* are *true*, the *Concluſion* cannot be *falſe*. All that needeth to be car'd for in the *progreſs* of my *ſearch*, is the *legality* of the *deduction*; which, if it be *wrong*, I ſhal be glad to hear of it for my *inſtruction*; and if it be *right*, it cannot chuſe but be *Truth*, which leaps *naturally* forth from the *womb* of *Truth*.

Sic proponam, ſic aſſeram, ut veritati quæ nec fallit, nec fallitur, ſemper inhæream, ſemper obediens conſentiénſque reperiar. Fulgent. ad Monim. l. 1. ſub init.

6. *If* by any inadvertency (either in *me*, or the *Reader*) my *words* ſeem to *claſh* with my *Belief*, it is by no other misfortune than befell S. *Auſtin*, when he uſed ſuch expreſſions againſt the *Pelagians*, as ſeemed to contradict what he had ſpoken againſt the *Manichees*; and yet he profeſſeth it was not his *judgement*, but his *ſtyle* onely that was changed. The ſaying of *Bucer* is remarkable (and the more, becauſe it was *Bucers*) That *there was no ſuch harm in what was ſaid by the learned, both ancient and modern, concerning the freedome of the Will, if things were taken as they were meant* (that is to ſay) *by the right handle*: and that would oftener be done, if the *perſons* of ſome men were not a *prejudice* to their *Cauſe*: for *I* finde the *ſame words* may paſs with *favour* from *one*, which would not be *endured* ſhould they be ſpoken by *another*. One *ſhort example* will not be *burdenſome* to the *Reader*. Doctor *Twiſſe* himſelf hath ſaid expreſly, *That the Juſtice of God doth not appear in the abſolute or ſimple condemnation of his*

Nec inciſt iis quæ de libero arbitrio Patres quidem & Neoterici aſſeruerunt, ea quam olim nonnulli putant impietas. ſi hæc rite modò accipiantur, & ſicut ipſi ſcriptore ea accipi voluerunt. Apud Caſſand. conſult. p. 130.

In præfat. ad Vind. Grat. p. 3

his creature, but in the condemnation of it for sin. Thus he speaketh in his *Preface*, which is most of it spent against *Arminius*. I did but say the *same words* to some *admirers* of Dr. *Twisse*, and yet was counted an *Arminian*; which makes me heartily desire, that I may meet with *unbyast and impartial Readers*; that whatsoever I shall say in these following papers, may be *compared* with the two *Principles* which I have just now *laid*: I disallowing *all* that *disagreeth* with those *principles*, as the *unhappiness* of my *Pen*, or the *unsteadiness* of my *brain*. I desire all may go for *no more* than it is *worth*. If I seem to any man to be *overtaken in a fault*, he shall do well to *restore me in the spirit of meekness*, *remembring himself, lest he also be tempted*. If I am thought to be in the *wrong* by those, that think themselves onely in the *right*, they can conclude no worse of me, than that *I am not infallible*: If in any thing *I erre*, it is for *want* of *apprehension*, not my *unwillingness* to *apprehend*; nor am *I severely* to be censur'd, for being every whit as *dull*, as those *thousands of thousands*, who have thought as *I* do. *I* hope my *Reasons* will make it appear, that if *I* erre, *I* am not *affectedly*, but *invincibly* ignorant; and so for being most *unpassionately*, *I* am most *pardonably erroneous*. Or if *I* am thought not to be so, *I* desire one favour from them that so think, even that all my faults (whether *real* or *supposed*) may rather be laid upon my *person*, than imputed to my *Cause*.

Gal. 6. 1.

7. Before I come to prove any thing from the *first* of my *Principles*, *I* foresee a *necessity* to *prove* my *Principles* to be *true*; for *though the foolishness of man perverteth his way, yet his heart fretteth against the Lord.* There are men in the world of no *small name*, who have told the world both out of the *Pulpit*, and from the *Presse*, that *all the evill of sin*, which is *in man*, proceedeth from *God* onely as the *Author*, and from *Man* onely as the *Instrument*; whether or no I am deceived, let the *Reader* judge by this following *Catalogue* of *Expressions*. I forbear to name the *Authors* in meer *civility* to their *persons*: But I have them lying by me very particularly *quoted*, and will produce them, if I am challenged by any man's *Doubt* or *Curiosity*. The Expressions are such as these: (to begin with the mildest.)

Prov. 19. 03.

'That *all things* happen, not onely by Gods *Præscience*, but 'by his expreſs *Order* and poſitive *Decree*. Whereby many 'from the *womb* are *devoted* to certain and *inevitable Deſtru-* 'ction, that by their miſery Gods Name may be glo- 'rified. *L.3.c.23 Sect. 6.p.324.*

'That God directeth his *voice* to ſome men, but that they 'may be ſo much the *deafer*; he gives *light* unto them, but 'that they may be ſo much the *blinder*; he offers them *in-* 'ſtruction, but that they may be the more *ignorant*; and he u- 'ſeth a *remedy*, but to the end they may *not* be *healed*. *L.3.c.24.Sect. 13.p.333.*

'That a wicked man, by the *juſt impulſe* of *God*, doth that 'which *is not lawfull for him to do*. ☜ *4.p.17. L.1.c.18. Sect. 4. p.71*

'That the Devil and wicked men are ſo *reſtrained* on every 'ſide with the *hand* of *God*, as with a *bridle*, that they cannot 'conceive, nor *contrive*, nor *execute* any *miſchief*, nor ſo much 'as *endeavour* its execution, any farther than God himſelf 'doth (not *permit* onely, but) *command*: nor are they onely 'held in *fetters*, but *compelled* alſo as with a *bridle*, to perform 'obedience to ſuch commands. *L.1.c.17. Sect. 12.p.66.* ☜

'That *Thieves* and *Murderers* are the *inſtruments* of the Di- 'vine *Providence*, which the Lord himſelf uſeth to execute his 'Judgements which he hath determined within himſelf; and 'tha *he works through them*. *L.1.c.17. Sect. 5.p.64.*

'That *Gods Decree*, by which any man is deſtined to 'condemnation for ſin, is not an *Act of his Juſtice*, nor doth it 'preſuppoſe *ſin*. Or if *Damnation* doth preſuppoſe *ſin*, it doth not 'follow, that the *Præſcience of ſin* doth precede the *Will* or *De-* 'cree of *Damning*; or if the Will of Damning any man is an 'act of *vindicative Juſtice*, it doth not follow that it *preſup-* 'poſeth *ſin*. *L.1 part.1. Dig 10.c.1. Sect.4 p.125.* ☜

'That God can will that man ſhall *not fail*, by his *will* 'which *Ibid.Sect.12. p.140.*

'which is called *Voluntas signi*, and in the mean while he can 'ordain that the same man shall *infallibly* and *efficaciously fall*, 'by his *Will* which is called *Voluntas beneplaciti*. The former 'Will of God is improperly called his *Will*, for it onely signi- 'fieth what man *ought* to do by *right*: but the latter *Will* is 'properly called a *Will* because by that he decreed what should '[inevitably] come to passe.

'That when God *makes* an *Angel* or a *Man* a *Transgressor* he 'himself doth not transgresse, because he doth not break 'a Law. The *very same sin*, viz. *Adultery* or *Murder*, in as 'much as it is the *Work* of *God*, the *Author*, *mover*, and 'compeller, it is *not* a *crime*; but in as much as it is of *man*, it is a 'wickednesse.

In ferm. de Prov. c. 5 & 6. & sic citatur l. 2. part. 1. p. 36.

'That they are *Cowards* and seek for *subterfuges*, who 'say that this is done by God's *Permission* onely, and not by 'his *Will*. If the *excecation and madness* of *Ahab* is a Judgement 'of God, the *fiction* of *bare permission* doth presently *vanish*; 'because it is ridiculous, that the Judge should *onely permit*, 'and not also *decree* what he *will have done*, and also *command* 'the *execution* of it to his *Ministers*.

L. 1. c. 18. Sect. 1. p. 68.

'That God's decree is *not lesse efficacious* in the permissi- 'on of *Evill*, than in the production of *Good*. (Nay) that 'God's *Will* doth passe, *not onely* into the *Permission* of the sin, 'but into the *Sin it self* which is *permitted*. (Nay) that the 'Dominicans do *imperfectly* and *obscurely* relate the Truth, 'whilest besides Gods concurrence to the making way for sin, 'they require nothing but the *negation of efficacious Grace*, 'when it's manifest that there is a *farther prostitution to sin re-* 'quired. (Nay afterwards) that God doth *administer* the occa- 'sions of sinning, and doth so *move* and *urge* them, that they 'smite the sinners minde, and *really affect his Imagination*, accor- 'ding to all those degrees, whether of *Profit* or *Pleasure*, re- 'presented in them.

L. 2. part. 1 p. 142, 143, 147, 148, &c.

If my *hand* were not *weary*, if my *heart* did not *tremble*, if both

both my *ears* did not *tingle*, I could reckon up many more such *frightfull sayings*, from mine own *knowledge* and *inspection*, which I have quoted to the very *page*, and can do to the very *line* of their severall Authors: besides a *cloud* of blasphemies which I could name from other *compilers*, if I either *listed* or had *need* to take up any upon *Trust*. Now by all this it appears (as well as by many *too litterall expositions* of some Texts in Scripture, which make God (blessed for ever!) to be the *Tempter*, the *Deceiver* and the *Father of lies*) there is a *necessity* lying upon me to *prove* my *first Principle*, before *some Readers* will dare to *trust* it, *viz.*

That all the Evill of sin which dwelleth *in me*, is not imputable to *God*'s Will, but entirely to mine *own*. *Adam* and the *Serpent* may be allowed as *sharers*, but my *God* (blessed for ever!) is none at all. *The first Principle.*

8. This is plain by *Scripture*, and by the Evidences of *Reason* (to which anon I shall adde *Antiquity*) And first for *Scripture*, though the force of a *Negative Argument* is not *irrefragable*, yet it is not unworthy to be observed, that God is no where affirm'd to *Predestine sin*: and therefore the word *Predestination* is us'd without any *Epithet*, to signifie nothing but *Election* in the ordinary sense: and it is set by *Divines* (both ancient and modern) as an opposite member to *Reprobation*; which cannot be done from the bare *nature* of the *word*, but from the *Use* of it in *Scripture*: and why should that be the *sole use* of it (when the word it self is as *fit* to signifie the *contrary*;) but because God is the Author of all the *good* we *do*, and of all the good that we *receive*, whereas Man is his own Author of *all* the *Evill* which he *committeth*, and of the *Evill* which he *sufferеth* for such *commissions*? *Proved by Scripture.*

Prædestinare Deum homines ad peccata, aut pœnas, in S. Scripturis non dicitur, sed eos ad vitam æternam prædestinare dicitur, quos vocare decernit. Grot. in Riv. Ap. Disc. p. 52.

Quatuor priores Articuli Lambethani sunt de Prædestinatione, & Reprobatione, *quarum illa significatur* Rom. 11, 33. *hæc* Psal. 36. 6. Epis. Wint. de Artic. Judic.

9. And though this bare *negative Proof* might seem sufficient in such a case [that *God doth no where professe he wills or decrees the sin of Man*] yet (to make us *inexcusable* when we

excuſe our ſelves like *Adam*, by any the leaſt accuſation of him that made us) God doth every where profeſſe, that *he wills it not*: as when he *forbids* it by his *Laws*, when he *provides* againſt it by his *Diſcipline*, when he *ſhews* us how to *avoid* it, when he *tels* us he cannot *endure it*, when he *wins* us from it by *Promiſes*, when he *frights* us from it by *Threats*, when he profeſſeth that it is to him both a *Trouble*, and a *Diſhonour*. How doth he *wiſh* that his *People had walked in his wayes*? How doth he *expoſtulate* and make his *Appeal*, whether he had *omitted any thing*, which might tend to the *converſion* of a *ſinfull Iſraell*? In the whole 18. chapter of *Ezekiel*, God is pleaſed to make his own *Apologie* and *Appeal*, even to them that had accuſed him in an *unworthy Proverb*: [the Fathers have eaten ſowre Grapes, and the Childrens Teeth are ſet on edge] *Are not my wayes equal*? and *are not your waies unequal*? Sure *their* waies had been *his*, if he had *abſolutely contriv'd them*. *The ſoul that ſinneth it ſhall die*, verſ. 4. *And why will ye die, O houſe of Iſrael*? verſ 31. Which was virtually to ask them, *why they would ſin too*; which they *ought* to have done if he had *willed it*: for the poſitive *will* of God *muſt* and *ought* to be *done*; and *can* any man be *puniſht*, for doing that which he *muſt*? *Muſt* any man be *puniſht* for doing that which he *ought*? 'Tis but an ill κρηζούγετον) which ſome men uſe) to ſay that God hath a *double Will*, of which the one is *ſecret*, and the other *revealed*; the revealed will not onely *diverſe*, but even *oppoſite* to the *ſecret* one: God *Ordaining* ſin with the *one*, whileſt he *forbids it* with the *other*; and not alwaies *willing in ſecret* what he *reveals* himſelf to *be willing* to, for this is a *Salve* (ἀ σοφὸν φάρμακον) a great deal worſe than the *wound* which it fain would *cure*. Gods *will* indeed is divided amongſt *orthodox Divines* in reſpect of *ſeverall Acts*, and in *relation* to *ſeverall objects*. or to the very ſame object at *ſeverall Times*, and in *ſeveral Qualifications*, into his *firſt will*, and his *ſecond will*, his *antecedent* and his *conſequent*, his *ſecret* and *revealed* will: but to affirm *two wills* in *ſimplicity it ſelf*, the one *contrariant* to the other about the very *ſame act* (the one *decreeing* that *very act* which is *prohibited* by the other) ſeemeth a greater blaſphemy to *me* than that which the *Gnoſticks*, and

Pſal 81.13. Iſa.5.3,4. Ezk.18. Verſ.2,29.

Θέλημα πρῶτον, τὸ μὴ ἀπολέσθαι ἡμᾶς τηκότας. Θέλημα δ' ἕτερον, τὸ ἡμᾶς μὴ χωρὶς ἀπολέσθαι *Conſtit. in c. 1. ad Eph. Homil. 1. p. 1036.*

the

the *Marcionites*, and the *Manichees* were guilty of, when they affirmed *two Gods*, as the different Fountaines of *Good* and *Evill*. For by what I finde in *Tertullian* (who was best acquainted with *Marcion*'s Heresies) those *two Principles* of *Good* and *Evill* were found out as a *Refuge* for those *other opinions*, against which it is, that this my *Scribble* was first designed. And what *Tertullian* speaks against *Marcion*, might very well be repeated against the *Absolute Reprobatarians*: it having been better and more reasonable (in that *Father's Judgment*) that God should *never* have *forbid* what he *determin'd* should be *done*, than that he should *determine* to be *done* what he *forbid*. And so 'tis the *lesser blasphemy* of the two, to ascribe *Holiness* to one principle, and *Unholiness* to another (in the *Marcionite*'s sense) than *both* to *him* who is the *Spirit of Holiness*) who therefore cannot so *irrespectively* decree the *punishment* of his *Creature*, as to *necessitate* his *sin*, and so be the *Author* of his *Impenitence*.

August. in Hær. 6. Tertull. adversus Mar. l. 1. c. 1. *Duos Deos adfert tanquam duas Symplegadas naufragii sui.* *Quis iste Deus tam bonus, ut ab illo malus fiat?* ibid. c. 23. libd. c. 26.

10. *Let no man say then when he is tempted, I am tempted of God* (as our modern *Ranters* are wont to do) *for every man is tempted, when he is drawn away of his own lust and enticed.* So far is God from being the Author of any man's sin, 'that *he is Faithfull* (saith the Apostle) *and will not suffer us to be tempted above what we are able*, but *will* be sure to *make a way* either for *conquest*, or for *escape*. I dare not say then (with *him* in the *Comedian*, who had been a *great sinner*) *Quid si hæc quispiam voluit Deus? What if some God hath so decreed it?* for S. *James* makes me believe, that sin is both *ingendred* and *conceived* within me: when my *lust* hath *conceived*, it *bringeth forth sin*: and if my *Lust* is the *Mother* of it, sure the *Father* is my *Will*. It was *David*'s saying of wicked *Israell*, *that they provoked God to anger* (not with *his will*, but) *with their own Inventions*: there are *Contrivers of mischief* (Psal 58. 2.) *Devisers of lies* (Eccles. 7. 13.) such *as weary themselves to commit iniquity*) Jer. 9. 5.) Which cannot possibly be imputed unto an *absolute decree*. How many *Volumes* have been written De *arte Magica*? De *arte Meretricia*? De *arte Lenonum*? with such others as would *blush* to be named in *English*; and dare we say they are *decreed*, to be *Mysteriously wicked*? or that their *sciant*.

Jam. 1. 13, 14. *1 Cor. 10. 13.* *Terent in Eunuch.* *Jam. 1. 15.* *Ps. 106. 29.* *Vide Concil. Agrip de vanit. sciant.*

destruction was *irrespective*, and *unconditional*? I am in such *disorder* and *discomposednesse* of minde, whilest I onely *repeat* these *bold expressions*, that were it not to *good* purpose (as I conjecture and intend) I *durst* not *venture* to *repeat* them. *O Lord, righteousnesse belongeth unto thee, but unto us confusion of face.* For *thou hast made man upright, but we have found out many inventions.*

Dan. 9. 7.
Eccles. 7. 29.

11. After *Scripture* I come to *Reason*; by which I hope to make it appear, that God Almighty is so far from being *Accessary* to sin, and does so many things to *hinder* it, that he doth not *permit* it but in an *equitable sense*: and amongst many reasons which may be given, I shall (in *civility* to my *Reader*, and for the *love* of *brevity*) content my self with *that one*, which to my seeming is the *best*; and I the rather think it the *best*, because I ground it upon a notion which I have formerly learnt from *most judicious Mr. Hooker*: That which *assignes* to every thing the *kinde*, that which *moderates* the *power*, and *appoints* the *form* and *measure* of working, that we properly call a *Law*. Hence the *being* of God is a kinde of *Law* to his *working*; because that *perfection* which God *is*, giveth *perfection* to that he *doth*. So that *being* nothing but what is *good*, he can *work* nothing that is *otherwise*. It is therefore an *errour* (saith that *Man of judgement*) to think there is no *Reason* for the works of God, besides his *absolute will*, (although no reason is known to *us*) for the Apostle tels us, *he worketh all things* (not *simply* and *meerly* according to his *will*, but) κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, *according to the Counsell of his will*: And because he doth *voluntarily* set himself a *Law* whereby to work, it follows that that *Law* is no abatement to his *freedome*. If he is pleas'd to set himself a *Law* or *Rule*; not to reprobate any, but upon *præscience* of *sin* (because that is most conformable to the *nature* of his *goodnesse*) can this be any prejudice to the *perfection* of his *being*? Is his *nature* the lesse *absolute*, because it pleases him that his *will* be *conditional* in *some* things, as it is *absolute* in *others*? Does he *lose* any *prerogative*, by being *unable* to be the *Author of sinne*? Or is not that rather a very great *Argument* of his Power? such an *ability* as that being meer *Infirmity*.

Proved secondly by Reason.

Hook. Eccl. Polit. l. 1.

Eph. 1. 11.

Infirmity. We are *God's* Creatures, but *sinn* is ours. *God saw every thing that he had made, and behold it was very good.* We see the things that are made by the *Fiat* of our *will*, and behold they are very *evill*. This *Creative power* of *ours* we justly reckon as the sequel of *humane weakneſſe*, and shall we heedlesly affirm it to be a *Jewel* in the glorious *diadem* of *God's Almightineſſe*? The Apoſtle indeed hath told us, *that God worketh all things* (Epheſ. 1. 11.) but first he speaks it of Gods *Election* which he *predeſtin'd* in his *Son*, and the means conducing to such *an end*, which are none but *good*; not at all of *Reprobation*, the *means* in order to which are none but *evil*. Secondly, even * Beza himself doth so interpet that place, as not to *annihilate*, or *ſtupifie*, but rather to strengthen and to *rectifie* our *wills*. God makes an *ill will* a *good one*, not *no will* at all. (as* Beza elsewhere speaks, and it were heartily to be wisht that he had never spoke otherwiſe) according to that of *Auſtin*, *Ex nolentibus facit volentes*. He saies *facit*, not *adigit, cogit, compellit*. He *makes* us willing *who are unwilling*, but does not *force* us to be willing *whileſt we are* unwilling; (that is to say, to be *willing againſt* our *wils*, or *whether we will or no*.)

Gen. 1, 31.

* *Nec tamen idcirco ſumus ſtipites, ea enim nobis ut velimus & poſſimus concedit* Beza in Eph. 1. 11.

• *Bene volumus, non quidem naturâ ſed quia Deus ex malâ voluntate bonam fecit.* Ad Philip. 2, 13.

12. But I find that I have *ſhot* somewhat farther than I *aimed*; it being onely my design, and the proper buſineſs of this place, to shew, that the words of the Apoſtle, [*he worketh all things*] are infinitely far from being meant either of *ſin*, or *Reprobation*. So far from that, that God Almighty does not *permit* ſin as *permiſſion* signifies *connivence* or *conſent*; but he *permits* it, as that signifies [*not to hinder by main force*.] If I see a man stealing and say nothing to him, I so *permit* as to be *guilty*: but if I *warn* and *exhort*, if I *promiſe* and *threaten*, and do all that may avert him (beſides *killing* him) I so *permit* as to be *innocent*. In like manner, all that is done by God Almighty by way of *permiſſion*, is his suffering us to *live*, and have that *nature* of the *will* with which he *made* us. Whereas *to deſtroy us* for the prevention of ſin, or to make us become *ſtocks* (as *Beza* phraſes it) or like *wooden Engines* (which are moved only by *wires* at the *meer pleaſure* & diſcretion of the *Engineer*) were by inevitable consequence to * *uncreate* his *creature*, which to do were repugnant

* *Liberum & ſui arbitrii & ſuæ poteſtatis invenio hominem à Deo inſtitutum; nullum magis imaginem & ſimilitudinem Dei in illo animadvertens, quàm ejuſmodi ſtatus formam.* Tertull. adverſ. Marc. lib 2. c. 5. *ſee alſo cap.* 6, 7.

nant to his immutability, as *Tertul.* shews. This is all that I am able to *apprehend*, or *pronounce* [that God *permits* our *sins* in *this sense onely*; and that he *disposes* and *orders* them to the *best advantage*.]

Proved by Antiquity c. 2. Sect. 18.

13. Having proved my *first Principle* by *Scripture* and *Reason*, it will be as easie to confirm it by the *common suffrage* of *Antiquity*; and to avoid the repetition of so long a Catalogue, which *I* suppose will be as *needless*, as I am sure it will be *nauseous* to a *considerable Reader*, *I* REFER him to the CITATIONS which will FOLLOW my FIRST INFERENCE, SECT. 18. *I* will content my self at present to shut up all with that *Article* of the *Augustan Confession* (to which our 39. *Articles* have the greatest *regard* and *conformity*, and which for that very reason is to me the most venerable of any *Protestant Confession* except *our own*). That *though God is the Creator and Preserver of* Nature, *yet the onely cause of sin is the will of the wicked* (*that is to say, of the Devil and ungodly men*) *turning it self from God to other things against the* (*will and*) *commandements of God.* And the *Orange Synod* doth pronounce an *Anathema* upon all that think otherwise.

Tametsi Deus creat & conservat Naturam, tamen causa peccati est voluntas malorum, viz. Diaboli & impiorum hominum, quæ avertit se à Deo ad alias res, contra mandata Dei. Augustan. Confess. Artic. 6.

Aliquos ad manum divinâ potestate præordinatos esse, non solùm non credimus, sed etiam si sint qui tantum malum credere velint, cum omni detestatione in illis Anathema dicimus. Synod. Aruasic. Can. 25.

If any will not subscribe to this *Confession*, *I* will leave him to learn *modesty* both from *Arrian* the *Heathen*, and from *Philo* the *Jew*.

Ευσίσησαι τὸ δλλα μὴ ὑδενὸς. τὸν δ' αὐτῷ δὲ. *Arrian. in Epictet.* Εμαχιβόλω τε ἢ ἀνάγκλω θεοπλαστήσαντες, ἀσεβείας πολλῆς κατέπλησαν τὸν ἀνθρώπινον βίον. *Philo* περὶ ἀσυλίας τῶ Ἀβραὰμ. p. 325.

CHAP.

CHAP. II.

14.

MY first *Demand* being fully *granted* (as in the *Mathematicks* 'tis usual to *build* upon certain *Postulata*) it doth immediately follow, that

The first Inference.

[*Man himself is the sole efficient cause of his eternal punishment.*]

Ὁ πατὴρ ἀυτῷ ὐκ ὅτι τῷ εἶναι ἀιτίος ὁ Διάβολος ἀίτιος, ἀλλὰ τῷ πονηρὸς γεγονέναι ὅθεν ἐκ τέκνων γίνεται. *Ammonius in Joh. 8:*

(I say the *sole Cause*, as excluding *God*, but not the *Devil*; whom yet I also exclude from the *efficiency of the Cause*; because he can onely *incite*, and *propose objects*, and adde *perswasions* to sin, but cannot *force* or *cause* it in me without my *will* and *consent*: so that the Devil being onely a *Tempter* and *Perswader*, cannot for that be justly stiled an *efficient*. Or if he were, sure for that very Reason God himself cannot be so: but onely *Man* and the *Devil* must be the *Concauses* of mans *destruction*.) Which is the second thing I am to prove both by Scripture, and *Reason*, and the whole *suffrage* of *Antiquity*.

Our selves we condemn as the onely causes of our own misery Hook. lib. 5. Sect. 72.

15. And here I shall not be so solicitous as to rifle my *Concordance*, but make use of such Scriptures as lye uppermost in my *memory*, and so are readiest to *meet* my pen. These I find are of two sorts, *negative* on *Gods* part, and *affirmative* on *mans*. God gives the first under his *oath*, (Ezek. 33. 11.) *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your wicked waies, for why will you die, O house of Israel?* In the 18 *ch.* of the same *Prophesie*, the *Latine* translation is more *emphatical* than the *English*: for there it is not [*non cupio*] but [*nolo mortem morientis*] not that he doth *not will* the death of a sinner, but *that he wills it not*; he doth not onely *not desire it*, but (which makes the proof more forcible) he *desires the contrary*, even *that he should turn from his wickedness and live*, (chapter 33. verse. 14.) *not willing* (saith S. Peter) *that any should perish, but* (on the contrary) *that all should come to Repentance*. And so (1 Tim. 2. 4.) *He will have all men to be saved, and to come unto the knowledge of the truth*. Where it appears by the Context, that the Apostle does not onely speak of *all* kindes of

Proved by Scripture, In the negative

C. 18 v. 32.

2 Pet. 3. 9.

particulars, but of *all particulars* of the *kindes* too: For he firſt of all exhorts them, that *prayers, and ſupplications, and giving of thanks be made for all men*, (verſe 1.) Secondly, he does *inſtance* in one *ſort* of men, *for Kings and all that are in Authoritie*, (verſe 2.) Thirdly, he addes the *Cauſe* of his exhortation, *for this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved*, (verſe 3, 4.) And if the *Spaniſh Friar* ſaid true, *that few Kings go to Hell*, (giving this reaſon) *becauſe all Kings are but few*, the *Apoſtles* way of arguing will be ſo much the *ſtronger*; for when he ſpeaks of *all men* in generall, he makes his inſtance in *Kings*, in *all Kings without exception*, thereby intimating Nero the *worſt of Kings*, under whom at that time the *Apoſtle lived*. And he uſes another argument (verſe 6.) becauſe Chriſt *gave himſelf a Ranſome for all*. This is yet more plain from Rom. 2. 4, 5. *Deſpiſeſt thou the riches of his goodneſſe, and forbearance, and long-ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance? but after thy hardneſſe and impenitent heart treaſureſt up unto thy ſelf wrath againſt the day of wrath?* Obſerve who they are whom God would have to *repent*; even the *hard hearted* and the *impenitent*. But I have ſtronger proofs out of Scripture, and *leſſe liable* to *Cavil* than any of theſe, which yet I thought fit to uſe, becauſe I finde they are the *Chief* of thoſe that *Voſſius* relies upon, and expounds to my purpoſe from the *Authority* of the *Ancients*. I will adde to theſe but three or four Texts more, of which the one will ſo *eſtabliſh* and *explain* the other, as to leave no place of evaſion to the gainſayer. Firſt our bleſſed Saviour is called by the Apoſtle, *the Saviour of all men, eſpecially of them that believe*, (1 *Tim.* 4. 10.) as if the Apoſtle had *foreſeen* an objection, that the word [*all*] might be reſtrained unto the *houſhold of Faith*, he prevents it by a diſtinction of *general* and *ſpecial*: For if he is a *ſpecial Saviour of believers*, he is a *general Saviour* of thoſe that are *unbelievers*; not that *unbelievers* can be ſaved, whileſt they are *obſtinate unbelievers*, but upon *Condition* they will *repent and believe*: elſe why ſhould the Apoſtle affirm the *Saviour* to be of *all*, and then come off with an [*eſpecially*] to them that *believe?* Certainly if it is

Veteris hæc Eccleſiæ ſententia fuit, velle Deum converſionem ad ſalutem omnium, non tantùm genera ſingulorum, ſed ſingulos generum intelligens. Gerard. Voſſ in Pelag. Hiſt. l. 7. Theſ. 2.

every

every man's duty to *believe in* Christ, Christ *dyed for every man.* And this very argument is not easily answered in the very confession of Dr. *Twisse*; who yet by and by saies 'tis easily answered, and yet he leaves it without an answer, he only *scornes* it and lets it *passe*. *Twiss. in Respon. ad Armin. Præfat. p. 16. col. 2.* This is secondly confirm'd from the Apostle's way of arguing (*2 Cor. 5. 14.*) *If one dyed for all, then were all dead.* This is the *major Proposition* of a *hypothetical syllogisme*; in which the thing to *be proved* is, *that all were dead*; and the *Medium* to *prove* it is, *that one dyed for all.* Now every man knows (that understands how to reason) that the *argument of proof* must be rather *more*, than lesse known, than the thing *in question* to be proved: so that if it be *clear*, that *all men were dead* by the fall of the first *Adam*, it must be *clearer* (as St. *Paul* argues) that *life was offered unto all*, by the death of the *second Adam*; and if none were *dyed for* but the *Elect*, then the *Elect* only were *dead:* for the word [*all*] must signifie as *amply* in the *Assumption*, as it does in the *Sequel*; or else the *Reasoning* will be *fallacious* and *imperfect:* The Apostle thus argues,

If one dyed for all, then were all dead;
But one dyed for all; (*that must be the Assumption*)
Therefore all were dead.

Whosoever here denies the *Minor*, does (before he is aware) condemn the *Sequel* of the *Major*, and so gives the *Lie* to the very words of the *Text*; which I can look for from none but some *impure Helvidius*, who would conclude the greatest *falshoods* from the word of *Truth.* This is thirdly confirmed from the saying of the Apostle, (*Rom. 11. 32.*) *that God concluded all in unbelief* (the *Gentiles* first, vers. 30. and afterwards the *Jewes* vers. 31.) *that he might have mercy upon all*; from whence I inferre, that if this last [*all*] belong to *none* but the *Elect*, then none but the *Elect* were concluded in *unbelief.* But it is plain that all without *exception* were (first or last) concluded in *unbelief*, therefore the *mercy* was meant to *all* without *exception.* Lastly it is confirm'd from those *false Prophets and false Teachers*, (*2 Pet. 2. 1.*) who though *privily bringing in damnable heresies*, *even denying*

the Lord that bought them, and bringing upon themſelves ſwift deſtruction, yet it ſeems they were ſuch whom *the Lord had bought*. So far is God from being the *Cauſe* of mans *deſtruction*, by an *abſolute, irreſpective, unconditional Decree*, that he gave himſelf a *ranſome* even for them *that periſh*. They were not left out of the *bargain* which was made with his *Juſtice*, but the Apoſtle tels us they were actually *bought*. He whoſe *blood* was *ſufficient* for a *thouſand worlds*, would not grudge its *extent* to the *major part* of but *one*: he was *merciful* to *all men*, but the *greateſt part* of *men* are *unmerciful* to *themſelves*. He is the *Saviour of all*, but yet all are *not ſaved*: becauſe he only *offers*, does not *obtrude* himſelf upon us. He * *offers* himſelf to *all*, but *moſt refuſe* to *receive* him. He will have *no man* to periſh, but repent by his *Antecedent will*, but by his *Conſequent will* he will have every man periſh that is *impenitent*. Which is ſufficient to have been ſaid for the *negative part* of my undertaking, [*That the cauſe of Damnation is not on God's part*] in which, if any one Text be found of power to *Convince*, let no man cavil at thoſe others which ſeem *leſſe* Convincing. if any one hath an objection, let him ſtay for an anſwer till his objection is urged. It might ſeem too eaſie, to *ſolve objections* of my *own choice*, or *confute* an *argument* of my *own making*; and therefore I paſſe (without notice of common ſhifts, and ſubterfuges, till I am call'd to that Drudgery) to the *ſecond part* of my enterpriſe, which is the *affirmative*,

* *Gratiam ſalutarem non exiſtimo conferri omnibus, ſed tamen omnibus offerri; & præſto eſſe Deum ut conſeratur.* Epiſc. VVint. de Artic. Lamb. *Omnibus offertur Dei miſericordia. Nemo illius expers eſt niſi qui venuit.* Bernard. ſerm. 1. in Purif. Mar.

In the affirmative.

16. [*That man himſelf is the cauſe of his eternal puniſhment.*] Which though ſuppoſed in the *negative*, muſt yet be proved to ſome perſons, who are prevailed upon by *faſhions*, and *modes* of ſpeech; and will *deny* that very thing when they ſee it in *one colour*, which they will preſently *aſſent* to, when they behold it in *another*. He who is very loth to ſay, that *God is the Author of ſin and damnation*, will many times ſay it in *other terms*; and therefore, in *other terms*, it muſt be proved that *he is not*. *O Iſrael thou haſt deſtroyed thy ſelf, but in me is thine help* (*Hoſea* 13. 9.) They that privily bring in Damnable Hereſies *ſhall bring upon themſelves ſwift deſtruction*. *The fooliſhneſſe of man perverteth his way*: and as when *luſt conceiveth it*

Hoſ 13 9. 2 Pet. 2. 1. Prov. 19 3.

bringeth

bringeth forth ſin, ſo *when ſin is finiſhed it bringeth forth death*, (*Jam.* 1.15.) If death is that *monſter*, of which ſin is the *Dam*, that *brings it forth*, how *foul* a thing muſt be the *Sire*? and can there be any greater *blaſphemy*, than to bring God's *Providence* into the *pedegree* of *Death*? *Death* (ſaith the Apoſtle) *is the wages of ſin*, *Rom.*6.23. And *wages* is not an *abſolute* but a *relative* word. It is but reaſon he ſhould be *paid* it, who hath dearly *earn'd* it by his *work*. It is the *will* of man that is *the ſervant of ſin*. *Diſobedience* is the *work*, *Death* Verſ. 20. eternal is the *wages*, and the *Devil* is the *pay-maſter*; who as he *ſets* men to *work* to the *diſhonour* of their *Creator*, ſo he *paies* them their wages to the advancement of his *glory*. From whence I conclude (with the *Book* of *Wiſdome*) *God made not* Wiſd. 1.13, *death*, *neither hath he pleaſure in the deſtruction of the living*: *for* 14,15,16. *he created all things that they might have their being*, *and the generations of the world were healthful*, *and there is no poyſon of Deſtruction in them*, *nor the kingdome of death upon the earth*. *But ungodly men with their words and works call'd it to them*, *and made a covenant with it*; becauſe they are worthy to take [μεϱίδα] *part* with it.

17. I will confirm this truth by no more than one Reaſon; *Proved ſecondly by Reaſon.* which, if it is not the *beſt*, doth ſeem to me to be the *fitteſt*; as being apteſt to evince both the *connexion* and *neceſſity* of my *firſt inference*, from my *firſt Principle*. It is taken from the *nature* and uſe of *puniſhment*; which as ſoon as it is named, doth *preſuppoſe* a *Guilt*; for as every *ſin* is the * *tranſgreſſion of* * Ἀνομία. *ſome Law*, ſo every *puniſhment* is the *revenge* of ſome *ſin*: upon which it followes, that if a mans *ſin is from himſelf*, 'tis *from himſelf* that *he is puniſht*. And as the *Law* is not the *Cauſe*, but the * *Occaſion* only of ſin; ſo God is not the *Cauſe*, but the * Rom.7.8. *inflicter* only of *puniſhment*: for ſo ſaies the Apoſtle, *Sin taking occaſion by the Commandement wrought in me all manner of Concupiſcence*: *for without the Law ſin was dead*. *That which is good not being made death*, *but ſin working death by that which is good*. *God* and his *Law*, are, each of them, the *Cauſa ſine qua non*, Verſ. 13. the *Condition without which*, ſin and puniſhment could not have been, (for *without* Law *no ſin*, and *without God no Reprobation*) but not the *Energetical efficient Cauſe*, of which ſin and

nishment were the *necessary effects*. For if God had made a *Hell* by an *absolute purpose*, meerly because *he would* that *some* should *suffer* it, and not in a *prævious intuition* of their sins; *Damnation* had been a *Misery*, but not a *Punishment*: as if a *Potter* makes a *vessel* on purpose that he may *break* it, (which yet none but a mad man can be thought to do) or if *a* man meerly for *recreation* cuts up *Animals alive*, (which yet none ever did that I can hear of, except a *young Spanish Prince*) it is an *Infelicity* and a *torment*, but no more a *punishment* than it is *any thing else*. Indeed the *Common people*, who do not understand the *just propriety of words*, make no distinction many times betwixt *Pain* and *Punishment*; not considering that *Punishment* is a *Relative* word, of which the *correlative* is *Breach of Law*; and therefore is fitly expresst in Scripture by the mutual relation betwixt a *Parent and a Childe*: when lust hath *conceiv'd* it *bringeth forth* sin; sin being perfected *bringeth forth death*, (*Jam.* 1. 15.) which is as much as to say (according to the *propriety* of the *Apostles words*) *sin is the parent, and death is the childe*. Now there cannot be a *childe without* a *parent*; (for they are *relata secundùm esse*) much lesse can the childe be *before* the parent; (for *sunt simul naturâ, & dicuntur ad convertentiam*) Upon which it follows that *punishment* could not be *ordained* by God, either *without* sin or *before* it, or *without respect and intuition* of it, (which yet the great * Mr. *Calvin* does plainly say) I say it *could not*, because it implies a *contradiction*. For though God could easily make *Adam* out of the *earth*, and the *earth* out of *nothing*, yet he could not make a *sinful Cain* to be the *son* of *sinful Adam*, *before* there was an *Adam*, much lesse before there was a *sinful one*: because it were *to be* and not *to be* at the same time; *Adam* would be a *Cause*, before an *entity*; which God Almighty *cannot* do, because he is *Almighty*. So that when the *Romanists* assert their *Transubstantiation*, or *the posterity of Marcion* their *Absolute decree* of *all* the *evil* in the *world*, (both pretending a *Reverence* to God's *omnipotence*) they do as good as say, *those things which are true may therefore be false, because they are true*; or that God is *so Almighty*, *as to be able not to be God*: that being the Result of an *Ability*, to *make*

Συλλαβοῦσα Τίκτει. πόκυει. Τὴν λητὸ κτανοῦσαι *Apud Lactantium dr.*

* *Ideo præscierit, quia decreto suo sic ordinavit.* And for no other reason, *Nisi quia Deo ita visum est.* Calvin. Instit. l 3. cap 23, Sect 7. p. 325.

Non præcipit se dicere, ea quæ vera sunt, eo ipso quòd vera sunt, falsa sint. August. contra Faust. m.

Οὐ δύναται ὁ Θεὸς ἅπερ ὁ Θεὸς ἔπραξε μὴ πρᾶξαι ὁ Θεὸς δυνατὸς ὢν καὶ μὴ εἶναι Θεός Orig. contra Celsum, l. 4.

two parts of a contradiction true: (so said S. *Austin* against Faustus, and *Origen* against *Celsus*.) Whensoever it is said, [*God can do all things*] 'tis meant of *all things that become him*. So *Isidore* the *Pelusiote*. But (to return to that argument in the pursuit of which I have stept somewhat too forward) if Gods *preordination* of mans *eternal misery* were in order of nature *before* his *prescience* of mans *sin*, as Mr. *Calvin* evidentaly affirms in his [Ideo* *præsciverit*, quia *decreto suo præordinavit*.] setting *Præordination* as the *Cause*, or *Reason* or *prævious Requisite* to his *Præscience*) either mans *Reprobation* must come to passe *without sin*, or else he must sin to bring it *orderly to passe*; which is to make God the author either of *misery by it self* without relation to sin, or else of *sin* in order to *misery*. The first cannot be, because God hath* sworn, he *hath no pleasure in the death of a sinner*, (Ezek. 33.14.) much lesse in his *death* that *never sinn'd*. And because, if it were *so*, the Scripture would not use the word *Wages*, and the word *Punishment*, and the word *Retribution*, and the word *Reward*. *Hell* indeed hath been a *torment* but not a *Recompence*; a *fatal Misery*, but not a *Mulct*; an *Act of power*, but not of *vengeance*; which yet in many places is the *stile* that *God speaks in*, *Vengeance* is mine, and I will *repay*, *Rom.* 12.19. Nor can the *second* be lesse impossible, it having formerly been proved, that God is not the Author of sin; * *he hath no need of the sinful man*, whereby to bring mans *Ruine* the more *conveniently about*; and most of them that dare say it, are fain to say it in a *Disguise*. Some indeed are for [*ligonem*, *ligonem*] but the more *modest blasphemers* are glad to dresse it in *cleaner phrase*. A strange προωδύσεων in Divinity, to put the 1 *childe before the parent*, the 2 *wages before the work*, the 3 *end before the means*, the *Reprobation before the sin*! yet so they do who make the *Decree* of *Reprobation* most *irrespective* and *unconditional*; and after that say that *whom God determines to the end, he determines to the means*. To *put the horse upon the Bridle*, is a more *rational Hypallage*: For by this Divinity eternal punishment is imputed to Gods *Antecedent will* (which is called the *first*) and sin to his *consequent will*, (which is the *second*.) The first προηγουμένως, and the other onely ἐπομένως, punishment *chiefly*, and sin by way of *Consecution*. Men are bid

Isidorus Peluliota quæreni, εἰ Θεῷ πάντα δυνατὰ respondit, πάντα τὰ πρέποντα ἀνδρὶ

* *Loco superiùs paulò citato.*

* *Idcirco jurat, ut si non credimus promittenti Deo, credamus saltem pro salute juranti.* Hieron. Epist. 46.

O beatos nos, quorum causa Deus jurat! O miserrimos si nec juranti credimus! Tertul. l. de pœnit. cap. 4.

* Eccles. 15.12.

1 } Jam. 1.15.
2 } Rom. 6.23.
3 } Rom. 6.20.

bid not to ſin ex *voluntati ſigni*, or *revelata*; but are determin'd to it ex *voluntate occultâ*, or *beneplaciti*. *Diſtinctions* very *good*, when at firſt they were invented for *better uſes*. The former by S. *Chryſoſtome*, from whom it was *borrow'd* by *Damaſcene*, and from him by the *Schoolmen*. But *I* ſay they all were uſed to very contrary purpoſes, by *them*, and by *theſe*, who endeavour'd to *repel* thoſe Fathers with their own *weapons*, (as the elaborate *Gerard Voſſius* does very largely make it appear) I am ſorry I muſt ſay, (what yet I *muſt* (ſaith * *Tertullian*) when it *may tend to edification*) That the *Lord God merciful*, and *gracious*, *long ſuffering*, *abundant in goodneſſe and truth*, who is *all Bowels* and no gall, who *hateth nothing that he hath made*, who in the *midſt of Judgement remembreth mercy*, ever *forgiving iniquity*, *tranſgreſſion and ſin*, is exhibited to the world by the *Authors* and *Abettors* of *unconditional* Reprobation, as a *kinde of Platonick Lover of* ſo *excellent* a *Creature's everlaſting miſery*. Which if Mr. *Calvin* himſelf *confeſſed* to be a * *Horrible* Decree (who yet *believ'd* it) how *frightful* muſt that opinion appear to *me*, who did therefore *leave* it, becauſe it *frighted me into my wits?* For to ſay that God is ἀνδροκτόνος, *a ſlayer of men* from *all eternity* (who is *the Lamb ſlain*, that is, *a Saviour from the foundation of the world* (*Rev.* 13. 8.) is to affirm *that* of *him*, which he affirmed of the *Devil*, who is called by our *Saviour*, *A Murderer from the beginning*, *Joh.* 8. 44. Which the Devil could not be, if God had *abſolutely willed* the *Death* of any, without *reſpect* or *relation* to the *ſnares* of the *Devil*, it being impoſſible to *murder the Dead*; or to *ſlay* thoſe that were *killed* long *before* they were *born*. I know by whom it is anſwered, [That God doth *will ſin*, not as it is ſin, but as it is a *Medium* for the ſetting forth of his *Glory*; and ſo *Damnation*.] But whileſt men finde out *Diſtinctions* to *excuſe* God Almighty, they do imply him to have *offended*. Which I am ſo *weary* even to *think on*, that I haſten, for ſome *refreſhment*, to my *third proof* of this *Inference*, from the *Suffrage* of *Antiquity*.

Poterit Deus velle voluntate ſigni & approbante, ut homo non labatur; interea voluntate beneplaciti ſtatuere poteſt gratiam efficacem negare, ex quo infallibiliter & efficaciter ſequetur ut labatur. Twiſſ. in vind. Grat. l. 1. de præd. Sect. 12 p. 140. *Voſ. Pelag. hiſt. l. 6. Theſ. 2.*

* *Quod dicere periculoſum, ad ædificationem proferendum eſt.* Tertul. de pœn cap. 5.

* *Decretum horribile quidem fateor, inficiari tamen nemo poterit.* Calv. Inſt. l. 3. c. 23. Sect. 7.

Lib. 1 part. 1 Sect. 13. p. 140.

Proved thirdly by Antiquity.

18. Before I name any particular, I will take the confidence to ſay in general, That all the *Greek* and *Latine Fathers* before

fore St. *Auſtin*, and even *Auſtin* himſelf before his contention againſt *Pelagius*, (and even during that contention in ſome *places* of his *works*) beſides thoſe *many Fathers*, who lived *after him*, were *unanimouſly* of this Judgement, *That God did not abſolutely decree the Reprobation of any Creature, but upon præſcience and ſuppoſition of wilful rebellion and impenitence.* I have not liv'd long enough to read them all, but I have *dipt* into the *moſt*: and by the help of ſuch *Collectors* as I have gotten into my Study, (whereof *Voſſius* hath good reaſon to be the Chief upon *this occaſion*: and I the rather uſe *him*, becauſe I finde him ſo very punctual in every one of the quotations, which I have had *means* and *opportunity* to make *trial of*) I ſay, by the *help* of ſuch *credible Compilers*, I ſhall give in a *cloud of witneſſes* (I hope) ſufficiently *Authentick*. I do as little love to be *Voluminous* as *Callimachus* would have me, (*cui μέγα βιβλίον μέγα κακὸν*) and therefore ſhall ſet down only the *ſubſtance* of what the Fathers have ſaid, referring the *Reader*, by my *Citations*, *to the larger fields* of their *Diſcourſes*.

Ignatius *in ep. ad Magneſ. p.* 53. *edit. Voſſer.*

Ἐὰν ἀσεβῇ τὶς, ἄνθρωπος τὸ διαβόλου ἐκ ὑπὸ τὴ φύσεως, ἀλλ' ὑπὸ τὴ ἑαυτῦ γνώμης γινόμενος.

Juſtin. Martyr *in Apolog. prima pro Chriſtianis pag.* 35. *edit. Sylburg.* 1593.

Ὅτι αὐτεξέσιον τότε ἦν Ἀγγέλων καὶ ἦν Ἀνθρώπων τὸ ἀρχὸ ἐποίησεν ὁ Θεὸς, δικαίως ἂν ἐὰν ἃ πλημμελήσωσι, τὸ τιμωρίαν ἐν αἰωνίῳ πυρὶ κομίσον.

Pluribus pereuntibus, quomodo defenditur perfecta bonitas? *ex majore parte ceſſatrix, paucis aliqua, pluribus nulla, cedens perditioni*, partiaria exitii? *Quòd ſi plures ſalvi non erunt, erit jam non bonitas, ſed malitia perfectior.* ---*magis autem non faciens ſalvos, dum paucos facit*, prefectior erit in non juvando. ---*ſuæ poteſtatis invenio hominem à Deo conſtitutum*, --- *lapſumq; hominis non Deo, ſed libero ejus Arbitrio deputandum.* (I wonder *Voſſius* did not remember *Tertullian*, than whom there is not any one more directly for this purpoſe *Juſtin Martyr* alſo was ill omitted; and ſo was St. *Ignatius*.)

Tertull. *contra* Marcion. *l* 3. *c* 24. *edit jun.* A. D. 1597.

Lib. 2. *cap.* 5, 6.

Ὁ δὲ Θεὸς ἐκ ἤλων ὑὸς ἡμὰς ἠθέλησε· οἱ δὲ υἱοὶ ἠθέλησε ἐκτεκνῶσαι. — ὧν τ ἀπωλείας πολλῆς. Τὸν κύριον ἀπαισχύνεθε, ἐλάθεσθε ἐπαγγείλε, ὑμεῖς δὲ εἰς ἑαυτὸν ἀπεδιδράσκετε.

Clemens Alex. ἐν προτρεπτ. *p.* 24. *d.* *Commel.* & *Clem. Rom. l* 1. Διατάγων, *cap.* 4.

Theophil. ad Autol. l. 3 p. 336. edit. Baſil. 1555.

Ἀεὶ τὸ Θεῖον βελομένου ὑπηρέφην τὸ γένος ἡμῶν ἀνθρώπων ἀπὸ πασῶν ἁμαρτιῶν.

Origen. tract. 34. in Matth. p. 194.

Ignem autem æternum non illis, *quibus dicitur* [*diſcedite à me maledicti*] *paratum oſtendit, ſicut regnum juſtis, ſed* Diabolo, *& Angelis ejus: quia quantum ad ſe, homines non ad perditionem creavit, ſed ad vitam æternam & gaudium.* (Note that *Chryſoſtome*

Athanaſ. Orat. de incarn. verbi Dei. T. 1. p. 45.

Theophylact, and *Euthymeus*, interpret theſe words of *Chriſt*, as *Origen* doth)

Τί δὴ καὶ ὁ Θεὸς ἐποίει τότε, ἀφ' ὧν οὐκ ἠθέλησε γινώσκειν;

Macarius Homil. 26. p. 230. Homil. 30. p. 53

Ὁ γὰρ Θεὸς ἵνα δείξῃ τὰ ἑαυτῆς πλάγχνα, πάντας θέλει, πᾶσαν προσαίρεσιν. *Et alibi*, αὐτὸς πολὺ πλαγχνίζεται ἐφ' ἡμᾶς, μακροθυμῶν, πότε ὀπισρέψαντες προσέλθωμεν πρὸς αὐτόν.

Baſil Homil. in Pſal. 29 p. 80.

Τιμωεία, καὶ τὸ δίκαιον κεῖται τῇ Θεῷ ζωὴ δὲ ἐν τῷ θελήματι αὐτοῦ. Τί ἔν φησιν; ὅτι ὁ μὲν θέλει ὁ Θεὸς τοῦτο ὅτι, πάντας μετέχειν αὐτοῦ τῆς ζωῆς.

Ambroſ. l. 2. de ſecundâ Interpellat. David. c. 11.

Ideo venit Dominus Jeſus, *ut ſalvum faceret quod perierat. Venit ergo ut peccatum mundi tolleret, ut vulnera noſtra curaret. Sed quia non omnes medicinam expetunt, ſed plerique refugiunt, —— ideo volentes curat, non adſtringit invitos.*

Hilarius Diacon. in epiſt. Pauli in Rom. c. 3. & 9. Idem ad 1 Tim. 11.

Non injuſtè judicat, quia omnes vult ſalvos fieri, manente juſtitia —— Deus utique vult omnes ſalvos fieri. Cur non impletur ejus voluntas? Sed in omni locutione, ſenſus eſt, conditio latet. *Vult* omnes *ſalvos fieri, ſed ſi accedant ad eum: Non enim ſic vult, ut nolentes ſalventur, ſed vult illos ſalvari, ſi & ipſi velint: nam legem omnibus dedit, nullum excepit à ſalute.*

* *Chryſoſt. in 1 Tim. c. 2. p. 1556. Idem ad Eph. c. 1. Hom. 1. p. 1036.*

* Μιμοῦ τὸν Θεόν. εἰ πάντας θέλει σωθῆναι, εἰκότως ὑπὲρ ἁπάντων δεῖ εὔχεσθαι. Εἰ πάντας αὐτὸς ἠθέλησε σωθῆναι, θέλε καὶ σύ. Εἰ δὲ θέλεις, ἔμαθε. —πανταχοῦ μὲν εὐδοκία τὸ θέλημα· ὅτι τὸ προηγούμενον· ὅτι γὰρ καὶ ἄλλο θέλημα· ἕτερον θέλημα πρῶτον, τὸ μὴ ἀπολέσθαι ἡμᾶς ἁμαρτητικότας· θέλημα δεύτερον, τὸ χωρισθῆναι κακῶν ἀπολέσθαι. οὐ γὰρ δὴ ἀνάγκη αὐτὸν κολάζειν, ἀλλὰ θέλημα —εὐδοκία ἐν τὸ πρῶτον θέλημα. Τὸ σφοδρὸν θέλημα τὸ μετ' ὀπθυμίας θέλημα —τίνος ἕνεκεν οὕτω φιλεῖ, ἀπὸ μόνης ἀγαθότητος. Ἡ γὰρ χάρις ἀγαθότης ἐστί.

* Χχ

Mi-

Misereatur humano generi Deus, & non vult perire quod fecit. Vult Deus *quæcunque sunt pleno rationis & consilii. Vult salvari omnes & in agnitionem veritatis venire. Sed quia nullus absque propriâ voluntate servatur, (liberi enim arbitrii sumus) vult nos bonum velle, ut cum voluerimus, velit in nobis & ipse suum implere consilium.* Hieronymus adverſ. Pelagianos l. 2. ſub finem, & ad Eph. c. 1.

Constat Deum omnia bona velle, sed homines suo vitio præcipitantur in malum. Primaſius in 1 Tim. 2.

Χρὴ δὲ εἰδέναι, ὡς ὁ Θεὸς πεφιγυμβ'ως θέλει πάντας σωθῆναι, καὶ τὴ βασιλείας αὐτῦ τυχεῖν. Ὁυ γὰρ ὅπ' τὸ κολάσαι ἔπλασεν ἡμᾶς, ἀλλὰ πρὸς τὸ μεταλαβεῖν τ ἀγαθότη]ος αὐτῦ ὡς ἀγαθός. Ἁμαρτάνοντας δὲ θέλει κολάζεδ]αι ὡς δίκαιο]. Λέγε] δὲ τὸ πρῶτον πεφιγυμβον θέλημα, καὶ εὐδοκία ἐξ αὐτῦ ὄν. Τὸ δὲ δεύτερον ἐπόμβον θέλημα, καὶ παραχώρησις ἐξ ἡμετέρας αἰτίας—ἀγαθὸν δὲ καὶ δικαιο]ῶν· εἰ γὰρ θέλων κείνει, ἀλλ' ὁ κ] πεφιγυμβον θέλημα, ἀλλα' κ] ἐπόμβον —καὶ τὸ μὲ πεφιγυμβον θέλημα τῦ Θεῦ, τ ἀγαθότη]ός ἐϛι, τὸ δὲ ἐπόμβον, τ δικαιοσύνης αὐτῦ. Damaſcenus l. 2. orth. fid. c. 29.

Idem contra Manichæos p. 375. edit. Baſil. 1578.

Ἐι θέλει ὁ Θεὸς [πάντας εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν] τί μὴ γίνε] ὃ θέλει; ἢ γίνε], ὅτι ἐκεῖνος ὁ θέλσιν. Ὁυδὲν γὰρ πρὸς ἀνάγκλω ποιεῖ ὁ Θεός. Oecumenius ad 1 Tim. 2.

Duæ sunt voluntates in Deo. Una misericordiæ, *quæ non est cogens, nec aliquid libero arbitrio aufert. Quâ omnes homines vult salvos fieri, quod tamen in liberâ voluntate illorum positum est. Est alia, quæ est de effectibus rerum, de quâ dicitur, [omnia quæcunque voluit, fecit.] huic nemo potest resistere. De quâ dicitur, Voluntati ejus quis resistit? (atque hæc est duplex, permittens, respectu mali; approbans, respectu boni.) Itaque homines resistunt* voluntati misericordiæ, *& non resistunt* voluntati justitiæ. (*Postea in hunc sensum.*) *Orat ergo; fiat voluntas tua sicut in cœlo (ubi non resistitur) sic & in terris, ubi resistitur.* Anſelmus in Matth. c. 6.

Deus ex se sumit seminarium miserendi. Quod judicat & condemnat nos, eum quodammodo cogimus, *ut longè aliter de corde ipsius miseratio, quàm animadversio procedere videatur. --- omnibus offertur, & in communi posita est* Dei *misericordia; nemo illius expers est, nisi qui renuit.* Bernardus ſerm 5. in Natal. Dom. Idem ſerm 1. in purif. Mar.

If after all these testimonies, I have S. *Austin* and *Prosper* to side with me in my assertion, I know not why I may not seem,

to those who think me in an errour, at least to have *rationally* and *discreetly erred*: and though *Grotius* gives a reason why *S. Austin* is the unfittest to be a *Judge* in these matters, yet if *Prosper* (who best knew him) may be allowed for his *Interpreter*, I am very well content that he be one of my *Jury*; for of four *Expositions* which that Father made (in several parts of his writings) upon 1 *Tim.* 2. 4. [*God will have all men to be saved,*] I finde *one* very directly just such as I would have it; and it is even in those writings which he penn'd after the Heresy of *Pelagius* was on foot; which is therefore with me of very great *moment* and *Authority*.

Grotius in Rivet. Apolog. Discus p. 97, 98

To this Question.

De bonâ voluntate unde sit, si naturâ, cur non omnibus, cùm sit idem Deus omnium Creator? si dono Dei, etiam hoc quare non omnibus, cùm omnes homines velit salvos fieri?

August. in lib. de spiritu & literâ ad Marcellinum c. 33.

He thus answers.

Vult Deus *omnes homines salvos fieri*, non sic tamen ut eis adimat liberum arbitrium, *quo vel bene vel malè utentes* justissimè judicentur. *Quod cum sit, Infideles quidem contra voluntatem Dei faciunt, cùm ejus Evangelio non credunt: nec ideo tamen eam vincunt, vel iam seipsos fraudant magno & summo bono, malisque pœnalibus implicant, experturi in suppliciis potestatem ejus, cujus in donis misericordiam contempserunt.*

Idem serm. 38. de Sanctis.

Inevitabilis illa sententia [discedite à me maledicti] *à piissimo Deo ideo multo antè prædicitur, ut à nobis totis viribus caveatur: si enim nos* Deus *noster vellet punire, non nos ante tot secula commoneret. Invitus quodam modo vindicat, qui quomodo evadere possimus, multo antè demonstrat: non enim te vult percutere, qui tibi clamat,* observa.

'Tis very true that S. *Austin* did sometimes let fall such expressions (transported sometimes in the heat of his dispute) as rais'd some calumnies after his death, as if he had thought that *God created the greatest part of mankinde on purpose to do the will not of God, but of the Devil.* But *Prosper* made it appear, in his Answers to *that* and the like Objections, that they, who censur'd *Austin's Judgement*, were seduced to it by his *stile*: and that (notwithstanding the misfortune of his expressions) *Austin's* judgement and his *own*, was clearly this (and so *Fulgentius* doth professe to understand it)

* *Nihil aliud accipiendum in isto Augustini sermone existimo, quo ad intellectum quosdam prædestinatos sumat, &c.* Fulgent. ad Monim. l. 1.

—Syn-

—*Synceriſimè credendum atque profitendum eſt, Deum velle ut omnes homines ſalvi fiant.* Siquidem *Apoſtolus, cujus iſta ſententia eſt, ſollicitiſsimè præcipit, ut Deo pro omnibus hominibus ſupplicetur: ex quibus* quòd multi pereunt, pereuntium eſt meritum; *quòd multi ſalvantur, ſalvantis eſt donum.* —— Nemo ab eo ideo creatus eſt, ut periret: *quia* alia eſt cauſa Naſcendi, alia Pereundi. *Ut enim naſcantur homines, conditoris eſt beneficium; ut autem pereant, prævaricatoris eſt meritum.* —— *Inſanum omnino eſt dicere,* Voluntatem Dei ex Dei voluntate non fieri; *& Damnatorem Diaboli ejuſque famulorum, velle ut Diabolo ſerviatur.* —*Nullo modo credendum homines* — *ex Dei voluntate ceciderſſe, cùm potius alievet Dominus omnes qui corruunt, & erigat omnes eliſos.*—*Dei ergo voluntas eſt, ut in bonâ voluntate maneatur.* Qui & priuſquam deſeratur, neminem deſerit. Et *multos* deſertores ſæpe convertit. ——*Deus nec quæ illuminavit, obcæcat; nec quæ ædificavit, deſtruit; nec quæ plantavit, evellit.* Quia præſciti ſunt caſuri, non ſunt prædeſtinati. *Eſſent* autem prædeſtinati, ſi eſſent reverſuri, & in ſanctitate ac veritate manſuri: *ac per hoc prædeſtinatio Dei multis* eſt cauſa ſtandi, nemini eſt Cauſa labendi. —— *Hi* cùm à pietate deficiunt, non ex Dei opere, ſed ex ſua voluntate deficiunt. Caſuri *tamen &* receſſuri *ab eo, qui ſalli non poteſt,* præſciuntur. ——*Deniq;* qui voluntatem ſpreverant invitantem, voluntatem Dei ſentient vindicantem.

Prosper (ſeu Auguſt.) ad object. Vicen. Artic. 2. & ſqu.

Ὁ διάβολος πρῶτον ἀπατήσας ἄνθρωπον, ἔντυθεν τὸ γένος διὰ τὴν ἐκείνου παρεξάσεως ἀπειργάσατο. Theodor. Heracl. in Joh 8. 44

Anathema illi qui per Dei præſcientiam in mortem hominem deprimi dixerit. Synod. Arel tenſis.

Suo prorſus decipiuntur Arbitrio, ſuâ voluntate labuntur, & ſi in hac deſidiâ perſeverent, ipſi ſe his quæ accepere, deſpoliant. Scriptor. de vocat. Gent. l. 2. cap. 11.

Quos præſcivit Deus homines vitam in peccato terminaturos, prædeſtinavit ſupplicio interminabili puniendos. Fulgentius ad Monimum. l. 1.

* *Cauſam Reprobationis certum eſt hanc eſſe, viz. peccatum in hominibus.* Melanct. in locis Theolog. de prædeſt. *idem ubi;* ait Petrus Molinæus in ſua anatome Arminianiſmi.

* Laſtly, that this is preciſely the Judgment of the *Church of England,* I cannot better prove than by th t *ſenſe* and *apprehenſion* which *Biſhop Overal* had of it; who does profeſſedly interpret the *minde* of her *Artic's* in this particular, and

was as well able to do it as any man that ever lived.

D. Overallus Theol. Cantab. profeſſor de ſententiâ Eccleſiæ Anglic. &c. cap. 1.

—— *Sub* generali *promiſſione & præcepto tuìò quiſque poteſt in-dubiâ fide ſe includere: & cum certâ ſpe ac fiduciâ ad thronum gratiæ accedere, verèque cognoſcere, ſi non* confidat *Deo* promittenti, *&* mandanti obſequatur, *ſuam* culpam eſſe, *non Dei: idque per* negligentiam *ſuam*, non gratiæ divinæ defectum accidere. —— *Ordo divinæ prædeſtinationis noſtræ in Articulo ſeptimo iſte videtur intentus; Deum præſcium lapſûs generis humani ad remedium ejuſdem filium mittendum decreviſſe, in eóque* ſalutis conditionem *ſtatuiſſe; tum ad eum in animis hominum producendam* neceſſaria & ſufficientia *media & auxilia* omnibus generatim *ſecundùm* magis & minus *ordinâſſe, quæ* magis ſpeciatim *his quos in Chriſto elegit ex reliquo hominum genere pro ſuo beneplacito cumularet, quibus hi ad fidem, perſeverantiam & æternam ſalutem certiſſimè perducantur,* & reliqui nihil habeant quod conquerantur, &c.

Cap. 2. de morte Chriſti.

De morte Chriſti tam plena & ubique ſibi conſtans Eccleſiæ *noſtræ ſententia*, pro omnibus omnino hominibus, *ſive pro* omnibus omnium hominum peccatis, *Jeſum Chriſtum mortuum eſſe*, ut mirandum ſit ullos ex noſtris id in controverſiam vocare.

Pro omnibus actualibus hominum peccatis, non tantùm pro culpâ Originis.

Artic. 2.

Æterna vita humano generi eſt propoſita.

Artic. 7.

Artic. 31.

Oblatio Chriſti ſemel facta perfecta eſt Redemptio, propitiatio & ſatisfactio pro omnibus peccatis totius mundi tam originalibus quàm actualibus.

Calvin. ad Heb. 9. 28.

It is farther obſerved by that moſt moderate and learned man, that Mr. *Calvin himſelf*, however rigid he were in *ſome* places, yet did ſo *ſoberly* contradict himſelf in *others*, that thoſe very texts of Scripture, in which it is affirmed [*Chriſt dyed for many*] he ſo interprets as to ſay, the word [*many*] is put to ſignifie [*all*] as *Heb.* 9. 28. and that many are not ſaved is (ſaith he) for this reaſon, [*quia eos impedit ſua incredulitas*] *becauſe they are hindred by their own incredulity.*

Idem ad Rom. 5

The total ſum of the Citations

19. I have not tranſlated theſe Authorities, becauſe they are principally meant for ſuch as are able to underſtand them. And if any *plain Reader* ſhall deſire to have them in the *Groſſe*, w^th^out being troubled to ſuffer them over in the *retail*, he may be

be pleas'd to receive it in these following words: *That God did not absolutely, irrespectively, unconditionally decree the everlasting misery of any one, but in a foresight and intuition of their refusing his proffer. That he sent his Son to die for all the sins of the whole world, inviting and commanding all men every where to repent* [and be forgiven] (Acts 17. 30.) *but that most, like the* slave *in* Exodus, *are in love with their bondage; and will be bored through the ear. That everlasting fire was prepared especially (not for men, but) for the Devil and his Angels; nor for them by a peremptory irrespective* Decree, *but in præscience and respect of their pride and Apostacy. That Christ came to save that which was lost, and to call sinners to Repentance, and to have gather'd them as a Hen gathereth her Chickens under her wings, but they would not. That God gave his law, his rule, his promises to all, & excepted none in the publishing of either; but so as he expected they should be willing as well as he; for he would not save any whether they would or no. That God Almighty made no man on purpose to torment him, but that he might participate of his goodness.* 'That 'so many as perish may thank themselves; and that so many as live 'for ever, are beholding to nothing but the grace of God. That 'God Decreed the fall of none, but the raising up of those were down: 'and that those very men, who are reprobated, had been predestin'd 'to salvatoon, if they would have return'd and remain'd in truth and 'holiness. Gods Decrees being to many the cause of their rise, 'but to none of their downfal. Lastly, that they who have despis'd the 'will of God, which did invite them to repentance, shal feel the terrors 'of his will, which is to execute vengeance upon the children of 'Disobedience.

The *English Reader* may be pleas'd to observe, that these last words are translated out of *Prosper* in his vindication of *Augustine* his dearest *Friend*, who is the only Father (I can hear of) whom our *adversaries* are willing to be *tryed* by in this business. (See the Confession of Dr. *Twiss. in Vindic. Grat. l.* 1. *Digr.* 8. Sect. 4 *p.* 110)

20. From all this together which hath been said from Scripture, from *Reason*, from the *Authority* of the *Ancients* (who are the fittest of any to *interpret* Scripture) I thus conclude within my self. That *God Almighty* is the *Author* of *men* and *Angels*; That *wicked Angels* and *wicked men* are the *Authors* of *sin*; and that the *sin* of *men* and *Angels* is the *Author* of unexpressible and *endless punishment*. That *sin* is *Rebellion* against the *Majesty* of God; That *hell* was made to punish *Rebels*, and that God

The result of all

Ὅτι αὐτοὶ ἄνθρωποι ποιοῦσι διὰ τοῦτο καὶ αὐτοὶ ἁμαρτάνουσιν, ὃδ' ἂν ἀσεβεῖς, εἰ θεοί ἐ οἷσιν *Plotin. Enn. l.* 2 *p.* 263.

Αὐθαίρετα πήματ' ἔχουσιν οἱ ἄνθρωποι, καὶ πῶς πλημμονες καὶ τάλανες τοῖς ἑαυτῶν αἱρέσεσι γίνονται. *Hierocl. εἰς τὰ χρυσ. ἔπ. p.* 258.

God never *decreed* any *Rebellion against himself.* Upon which it follows, that as I look for the *Cause* of my *election* in the *sole merits* of my *Redeemer*, so for the *cause* of my *Reprobation*, in the *obliquity* of my *will:* because the *Reason* of my *punishment* is to be taken from my *sin*; and the *Reason* of my *sin* is to be taken from my *self*: From whence there followes (and follow it *will*, do what I *can*) A *second Inference* from my *first*, *compared with my first Principle*, viz.

Chap. III.

The second Inference.

21. *That every* Reprobate *is* prædetermin'd *to* eternal punishment, *not by Gods* irrespective, *but* conditional Decree.

Explain'd.

GOD doth punish no man under the notion of a *Creature*, but under the notion of a *Malefactor*: And because he does nor *create* a *malefactor*, but a *man*, he hateth nothing that he hath *created*, but in as much as it hath *wilfully* (as it were) *uncreated* his *image* in it. So that no man is *sinful*, because *ordain'd* to *condemnation*; but *ordain'd* to *condmnation*, because he is *sinful*. Sin is *foreseen*, and *punishment* is *foreappointed*; but because that *sin* is the *cause* of *punishment*, and that the *cause* is not *after*, but *before* the *effect* (in priority of *nature*, though not of *time*) it followes that the *effect* is not *foreappointed*, untill the *Cause* is *foreseen*. So that God *damns* no man by an *absolute decree*, (that is to say) *without respect* or *intuition* of *sin*; but the *præscience* of the *Guilt*, is the *motive* and *inducement* to the *determining* of the *Judgement*. And yet however my *second Inference* is depending upon my *first* by an *essential tye*, which gives it the *force* and *intrinsick form of demonstration*) yet because some *Readers* will assent much sooner, to a *plain Reason* lesse convincing, than to a more *convincing Reason* lesse plain, (& that some are wrought upon, by an argument exactly *proportion'd* to their *Capacities* or *Tempers*, rightly *level'd* & *adapted* more by *luckiness* than *design*, whilest another argument is *displeasing* they know not why, but that there is an *odness* in the *look* & *men*, which betoken something of *subtilty* and

and makes them suspect there is a *serpent*, though they see not the *Ambush* in which it *lurks*) I will gratifie *such a Reader* by a proof of *this* too; first from *Scripture*, then from *Reason* (grounded upon Scripture) and last of all by an addition to my former suffrages of *Antiquity:* in which S. *Austin* more especially shall speak *as plainly*, and as *strongly* in my behalf, as any man that can be *brib'd* to be an *Advocate*, or a *witness*.

22. That my proof from *Scripture* may be the more effectual, I shall first desire it may be considered, that since God is affirmed to have a *secret* and a *revealed will*, we must not preposterously interpret what we *read* of his *revealed will*, by what we *conjecture* of his *secret* one: (for that were to go into the *dark* to judge of those *Colours* which are seen onely by the *light*) but we must either not *conjecture* at that which cannot be *known* (as Gods *secret* will cannot be, but by ceasing to be *secret*) or if we needs will be so *busie*, we must *guesse* at his *secret* will by what we *know* of his *revealed* one, that so at least we may *modestly* and *safely* erre. Upon which it follows; that we, who meekly confesse we have not been of Gods *Counsell*, must onely judge of his *eternal and imperviestigable Decrees* by what we finde in his *Word* concerning his *Promises* and his *Threats*: which are fitly called the *Transcripts or Copies of his* Decrees. Such therefore as are his *Threats*, such must needs be his *Decrees*, (because the one cannot *prævaricate* or *evacuate* the other) but his *Threats* (as well as *Promises*) are all *conditional*, therefore his *Decrees* must be so too. Thus in his *Covenant* with *Adam* (and indeed the *word Covenant* doth evince what I am speaking) he *threatens* Death, or *decrees* it, (not with that peremptory Reason, which is the *redoubling* of the *will* onely, *I will therefore because I will*, but) on supposition of his *eating* the *forbidden* fruit. Which was not *therefore forbidden*, that *Adam* might *sin* in the *eating*; (*man* was not so *ensnared* by the *guide of his youth*) but *Adam sinned* in the *eating*, because it had been *forbidden*. Such immediately after was Gods language to *Cain*. [*If thou* do well, thou shalt be accepted, and *if thou* doest not well, sin lyeth at the door.] Again (saith *God* by the *mouth* of *Moses*) Behold, I set before you this Day a *Blessing* and a *Curse*. *A blessing, if ye obey*; and a *Curse, if ye*

Proved 1. Scripture.

Gen. 2. 17.

Chap. 4. v. 7.

Deut. 11. 26, 27.

will not obey. That is the form of making *Covenants* betwixt *God* and *man* every where throughout the *Scripture*: and according to the *fulfilling* or *not fulfilling* of the *Condition*, the *Righteous Judge* of all the *world* proceeds to *ſentence*. Which that we may not ſo much as *doubt* of, He (by a merciful *Anthropopathia*) is pleaſed to ſpeak *like one of us. I will go down now* Gen 18.21. *and ſee, whether they have done altogether according to the cry of it, and if not, I will know.* There is an expreſſion of God to *Eli* (1 *Sam.* 2.30.) which ſhews his will ſometimes is either *not abſolute*, or *not immutable. I ſaid indeed that the Houſe of thy Father ſhould walk before me forever. But now the Lord ſaith, Be it farre from me.* Which words do not argue any *fickleneſſe* in his *Will*, but demonſtrate his *Promiſe* to have been *conditionall*: there was an [*If*] *implied*, though not *expreſſed*, and ſo it appears by the very next words. This is alſo the ſtyle that is uſed in the *New Teſtament*. *If thou ſhalt confeſſe with* Rom. 10.9. *thy mouth the Lord Jeſus, and ſhalt believe in thine heart, &c. thou ſhalt be ſaved.* From whence it followes, that *if* thou ſhalt *not* confeſſe with thy mouth, *nor* believe in thine heart, &c. *thou ſhalt be damn'd. If we forgive not men their treſpaſſes, neither* Matth. 6.15. *will your Father forgive your treſpaſſes.* If *we ſuffer, we ſhall alſo* 2 Tim. 2.12. *reign; if we deny him, he alſo will deny us.* I will caſt her into a bed, and them that commit fornication with her, into great tribulation, *except they repent* (Rev 2.22.) *If ye believe not that I am he*, ye ſhall die *in your ſins*, Joh 8.24. In a word, the very end of Chriſts coming into the world, was *to ſave us from our* Matth. 1.12. *ſins*, (Mat. 1.12.) *to redeem us from all iniquity.* (Tit. 2.14.) Tit. 2.14. He came to deliver us indeed out of the hand of our enemies, *but to the end that we might ſerve him in holineſs & righteouſneſſe* Luk. 1.44,45. *all the daies of our lives.* (Luk. 1.44,45.) Now the *end* (we know) is the *prime condition*, the *greateſt requiſite* of all: which to neglect without repentance, is the *true Cauſe* of *condemnation*: Mat. 25.41,42 for ſo runs the *ſentence* of our Saviour (Mat. 25.41.) *Depart from me ye curſed into everlaſting fire.* Why? for what *Reaſon?* He gives the *true reaſon* in the next verſe, (not becauſe ye were *Reprobated* by an *abſolute Decree*; not becauſe ye were *ordain'd* to be *veſſels of wrath* by a meer *irreſpective* and *inexorable will*, but) *becauſe I was hungry and ye gave me no meat, becauſe*

cause I was thirsty and ye gave me no drink. (Which yet they could not have given him, if it had not been *given* them from above to *give*.) From which and a thousand such Texts besides, I do thus state the matter betwixt me and my self. That no man is *infinitely punisht* by an *unavoidable necessity*, but for *not doing his Duty*; nor because he *cannot*, but *will not do it*. *Impossibility* is not a *sin*, and therefore no man is *punisht* for *not doing that*, which it is *impossible* for him *to do*. It was the cruelty of *Adonibezek*, to cut off mens Thumbs, and then to make it *their task* to *gather up meat under the Table*. A greater cruelty in *Pharaoh* to require *a Tale of brick*, where he gave *no straw*. Whereas the *Master* we *serve*, will *render to every man according to his works*. *With him there is no respect of persons*. But *what soever a man soweth, that shall he reap*. And therefore let us not *sin*, under pretence that all we do is by an *absolute* Decree: (an *opinion* brought, amongst *other Merchandise*, out of *Turkie* into *Christendome*, and would be rooted out in the next *Reformation*) for every such sinner is his own *worst Satan*, *he seeks out death in the errour of his way, and puls upon himself Destruction with the works of his hands*.

Judg. 1.7. Rom. 2.6. 11. Gal. 6.7. VVisd. 1.12.

Other proofs out of Scripture, (and perhaps, to some, more convincing) will be found interweaved in my following proofs.

23. I must next confirm this truth by *Reason*, and because this *Reason* will be *manifold*, I will make it my endeavour to be brief in *each*. Whereof the *first* shall be taken from the *nature of punishment*, which (as before I signified) does presuppose a *sin*; sin does imply a *breach of Law*; and this again does imply at once, *a rational and a voluntary agent*. Which seems to me to be the Reason, why God is not offended with the *Cruelty of the Bear*, or with the *Pride* of the *Peacock*, or with the *Thievery* of the Fox. This is the reason, why the *Earth* does not *sin* by breeding *Thorns* and *Thistles* against its *primitive institution*. For the ground cannot be *punisht*, and was not *cursed* for its *own*, but for *Adam*'s sake. (Gen 3.17,18.) And lastly, this is the Reason, why the *Tower* of *Siloe* was not *damn'd* for comitting *murder*. *Man* is an *Agent* very

Proved secondly by Reason.

Gen. 3.17,18.

capable of a *Law*, and ſo of *ſin*, and ſo of *puniſhment*; and is *therefore* puniſht, not becauſe he *could not*, but becauſe he *could*
Rom. 2. 4, 5. help it by that *goodneſs of God*, which would have *led him to Repentance*, if he had not *deſpiſed the riches of his goodneſſe*. Man is puniſht becauſe he *would* ſin, and not becauſe he *could not but ſin*.

24. My *ſecond Reaſon* is taken from the *nature* of a *Covenant*; which ever implies *a Condition*: now when the *firſt Covenant* was broken, God *immediately* made a *ſecond*; not with a *part*, but with *all mankinde*. And this is obſervable in the *Title* of our *Goſpel* [ἡ καινὴ διαθήκη] which though we render the [*New Teſtement*] we might better render the [*New Covenant*,] which cannot be without *Conditions*. *Heaven* and *Hell* are ſet before us; the performance of *Faith* and *Obedience*, is that important *condition*; without which, as the former will not be had, ſo cannot the latter be avoided.

25. My *third Reaſon* is taken from the *unlimited Generallity* whereby *Promiſes and Threats*, *Rewards and Puniſhment*, *Exhortations and Debortations*, are exhibited to *all*; The *Goſpel* is commanded to be *preached* to *all*; and it is publiſhed in *writing*,
Mat. 28. 19. that all may read and believe; *Baptiſme*, *Repentance*, and *Re-*
Luke 24. 47. *miſſion* of ſins are commanded to be *offered* to *all in generall*,
John 20. 31. even to them that *refuſe* both the *Word and the Preachers*:
Luke 9. 5. Who *when* they are refuſed (and not before) are *to ſhake the Duſt off their feet for a Teſtimony againſt them*. Now *preachings* would be *vain*, and *exhortations* would be *deceitfull*, if *life* and *death* did not *depend* upon *ſubmitting* or *refuſing* to be amended by them.

26. My *fourth* Reaſon is taken from the *Degrees of Damnation*. Some ſhall be beaten with *many ſtripes*, and ſome with *fewer*; ſome ſhall have a *leſs*, and ſome a *greater Condemnation*. It
Luke 12. 47. ſhall be worſe for *Chorazin* than for *Tyre*, worſe for *Bethſaida*
Cap. 20 v. 47. than for *Sydon*, worſe for *Capernaum* than for *Sodom*, worſe
Mat. 11. 20, 21, 23, 24. for the *Jews* than for the *Ninevites*; which is not becauſe one
Matth. 10. 15. had a greater *Neceſſity* of ſinning than the other, but one was guilty of the greater *Contempt*. Not Becauſe God had *abſolutely Decreed a greater puniſhment* to the one, but becauſe the one had *means* of *ſinning leſſe* than the other. For our Saviour ſaies

ſaies expreſly, that if the *mighty works* which were done in *Chorazin* and *Bethſaida* had been alſo done in *Tyre* and *Sidon*, they would have *repented in Sackcloth and Aſhes*. Which was as much as to tell them, that it was not at all for want of *means and mercy* on Gods part, but for want of *will* on *theirs*, that they did not *do* what was *commanded* to be *done*. And therefore our Saviour *did upbraid them, becauſe they repented not*, (Matth. 11.20.) which he could not have done, had it been *impoſſible* for them to have repented. Our bleſſed Saviour was *too pitifull*, and of too *ſweet* a *diſpoſition*, to *jeer* a *poor Creature* for being *ſuch* as God *made* him, or for being ſuch as he *could not but be*, whether by *fatall*, or by *natural infirmity*. We eſteem it an *ill nature* to upbraid a *ſtammerer* for *not ſpeaking plain*; nor is any man *reproacked* for being *naturally*, but *wilfully blinde*; nor for being *born deaf*, but for being like *the Adder that ſtoppeth her ears*. He that *bindes* my *feet*, and then *invites* me to *come* to him, *intends* me nothing for *entertainment* but a *ſalted Sarcaſm*, or *bitter Jeſt*; for if we were *ſerious*, he would ſet my *feet* at *liberty*, that I might come in *good earneſt*, and not ſay to me, as we ſay to a child that is *falln down* [*Come hither to me, & I will lift thee up.*] And yet this Mr. *Calvin* is fain to ſay (having been firſt of all engaged in that opinion) *That ſo ſtitut. l. 3. cap. many nations of men together with their infants were involv'd without remedy in eternall puniſhment, by the fall of Adam, for no imaginable reaſon, but that ſo it ſeemed good in the ſight of God*: and being pincht with that Text (Ezek. 18.23.) *Have I any pleaſure at all that the wicked ſhould die, and not that he ſhould return from his waies and live?* he is fain to ſay, *That God wils not the Death of a ſinner ſo farre forth as he wils his* Repentance. *Which experience teacheth us he doth ſo will, as not to touch his heart that he may repent.* Which is all one as to ſay, He *wills it ſo*, as to *command it*; but he does *not will it ſo*, as to *leave it poſſible*: (that is) he wills it in *ſhew*, but not in *reality*. Nor do I know any way poſſible for Mr. *Calvin* to *eſcape* thoſe *ugly ſequels*, but by ſaying [that the *ſinner* may *repent* by the *ſtrength* and *force* of *Nature*, without the *touch* of his heart by the *grace of God*,] which is to *ſhelter* himſelf under the *Hereſie* of *Pelagius*. *Solomon* gives us a more *rationall* account, why *wiſ-*

John 3.19. Pſalm 58.4.

Calvin. in Inſtitut. l. 3. cap. 23. Sect. 7.

Mortem non vult Deus, in quantum vult ſed experientia docet, ita eam velle, ut cor peccatoris non tangat, i. e. non in Ezek. 18.

dome one day will *laugh* at mens *calamities*, and *mock* when their
Prov. 1.26. 29. *fear cometh*; even because they *hated knowledg*, and did *not chuse the fear of the Lord.*

27. My *fifth Reason* is taken from the *nature* of *Death*, as that does signifie *Privation*, and as *Privation* supposes a former *Habit*. A stone is said to be *not alive*, because it suffers the *Negation of life*; but a stone cannot properly be said to be *dead*, because it doth not suffer the *Privation* of *life*. So that when a man is said in Scripture to be spiritually *dead* in Trespasses & sins, he is imply'd by that expression to have bin spiritually *alive*. And no man is damn'd for the *Negation*, but the *Privation of Grace*; because the *Negation of Grace* would *be Gods work*, whereas the *Privation* of it is his *own*. It having formerly been shew'd, That God doth not punish his *own work* in man, but man is punisht for his *own work*; not for *Gods illiberality*, but for *his own* being a *prodigal*; not because *no Talent* was *given* him, but because he *squandred it away*. Sin is properly the *Death* of *Grace*, *Death* is a *privation*, a *privation* is of a *habit*. So that every sinner *had grace*, for this very Reason that he *hath lost* it; he *was alive*, for this very Reason that he is *dead*. He came *alive* out of *Gods hands*, but he falls desperately by his *own*. A man may be *dead born*, but he cannot possibly be *dead begotten*; *deprived of life* he cannot be in the very Act of his *conception*. A man can no more be *created a sinner*, than he can be *generated* a *dead man*: which infers the *Condition* of Gods Decree.

28. My *sixth Reason* is taken from Christs having *bought* those very men (2 Pet. 2.1) *whose damnation did not slumber* v. 3, I have proved already, *Christ died for all that were dead in Adam*, from (2 Cor. 5.14.) and from severall other Texts. Which he could not be truly affirm'd to do, if any one had been past by, by an *absolute Præterition*. For that any man doth perish for whom Christ dyed, is from his *own sin*, and *not* from *Adams*, if to free us *from Adams* it was that *Christ dyed*. Which as it hath been already proved, so it may be confirmed from
1 John 2.2. other *Scriptures*: as from 1 Joh. 2.2. where he is called *the propitiation not for our sins only, but also for the sins of the whole world*. The Apostle *foresees* and *confutes* the Heresie of Christs dying *onely for the Elect*, with a *not onely, but also. He dyed for Infidels* & *im-*

impenitens, as the whole stream of the Fathers conclude from those words, *Destroy not him with thy meat for whom Christ died.* Rom. 14. 15. *And shall thy weak brother perish for whom Christ died?* 1 Cor. 8. 11. That this was the Judgement of the *primitive Church*, I can prove by an *Induction*, and though I now *spare* my *Reader*, yet I shall *trouble* him hereafter, if I am *Challeng'd* to it. I shall at present refer him to the 31. *Article of our Church of England.* '[The *oblation of Christ* once made is a *perfect Redemption*, 'propitiation, and *satisfaction* for *all the sins* of the *whole world*, 'as well *Original* as *Actual.*] I had almost forgot a *special* Testimony of S. *John*, who calls the *Messias* [*the true light which* Joh. 1. 9. *lighteth every man that cometh into the world.*] So that if any man is in the *Dark*, it is not for *want of Light*, but because he *will not see*, (as S. *Chrysostome* infers) which is the very interpretation that S. *John* himself gives it (chap. 3. vers. 9.) *This* (sayes he) *is the Condemnation, that light is come into the world, and men loved* Cap. 3. v. 19. *darkness rather than light, because their Deeds were evil.* Sure that which is the *Reason* of their *Condemnation*, was the *Condition* upon *which* they were *determin'd* to be *damn'd*: than which I know not what can be said either *more plainly*, or *more convincingly* of *any subject* whatsoever.

29. My *seventh Reason* is taken from the *conditional Decrees of temporal Death, and other temporal punishments*; which are so *evidently Conditional*, as I cannot believe any Creature will deny it. For the Denuntiations of *Destruction* to *Nineveh*, and Jonah 3. 4, 10. of *certain death* to *Hezekiah*, do put this quite out of all *scruple*: 2 King. 20. 1. for the first was *not destroyed*, and the second did *not die*, at that *determinate time* when God had threatned they *should*. Of which no reason can be given, but that Gods *Purposes*, and *Decrees*, and *Threats* were *conditional*, on supposition of their *Impenitence* he *threatned* to *destroy*, and therefore on *sight* of their *Repentance* he promis'd to preserve. And from hence it is natural to argue thus. Is God *so merciful* to *bodies*? and is he *lesse mereiful* to *souls*? Does he deree *temporal Judgements conditionally*, because he is *pitiful*? and will he decree *Eternal ones absolutely*, meerly *because he will*? Is he so *unwilling* to inflict the *first death*, and will he shew his *power*, his *absolute power in the second*? Did he *spare* the *Ninevites* in *this life*, because they

they were *penitent*? and will he *damn* them in the *next*, because they were *Heathens*, by his peremptory Decree? Is he milde in *ſmall things*, and *ſevere* in the *greateſt*? Is there no other way to underſtand thoſe Texts in the 9. *to the Romans*, than by making thoſe Texts which ſound *ſeverely*, to claſh againſt thoſe that ſound *compaſſionately*? Is it not a more *ſober* and a more *reaſonable Courſe*, to interpret *hard* and *doubtfull* Texts by a far greater number more *clear and eaſie*, than perverſly to interpret a *clear* Text by a *doubtfull* one, or an *eaſie* text by one that's *difficult*? which is to *ſhew* the light by the *darkneſſe*. Or if ſome Texts have *two ſenſes*, if ſome Texts are liable to *many more*, muſt we *needs* take them in the *worſt*? and that in *meer contradiction* to the *univerſall Church*? If I had no other argument againſt an *abſolute Reprobation*, this one were ſufficient to prevail with me, That *that* Father *of mercies*, and *God of all conſolation*, who *ſpareth* when we *deſerve puniſhment*, did not *determine* us to *puniſhment without* any *reſpect* to our
1 King. 21. 29. *indeſervings*. He that had mercy upon wicked *Ahab* meerly becauſe of his *Attrition*, did not *abſolutely damn* him before he had done either *good* or *evill*, before the *foundations of the world were laid*. *He doth not afflict willingly, nor grieve the children of men*, (Lam. 3. 33.) much leſſe doth he *damn* them for his *meer will and pleaſure*: When God doth execute a *temporall puniſhment*, upon ſuch as *already have deſerv'd it*, he comes to it with *reluctation*, (ἄκων ἀέκοντι γε θυμῷ) and there-
* Iſa. 28. 21. fore calls it his * *ſtrange work*, a work he loves not to be *acquainted with*, a work which he doth ſometimes execute, be-
* Lam. 3. 33. cauſe he is *Juſt*; but ſtill * *unwillingly*, becauſe he is *compaſſionate*. And he therefore *ſo* expreſſes it as we are wont to do a thing we are not *us'd* to, and know not *how to ſet about*,
Hoſ. 11. 8, 9. [*How ſhall I give thee up, Ephraim*? *how ſhall I deliver thee Iſrael*? *how ſhall I make thee as Admah*? *how ſhall I ſet thee as*
Exod. 32. 14. *Zeboim*? *Mine heart is turn'd within me, my Repentings are kindled together. I will not execute the fierceneſſe of mine anger, for I am God, and not man.*] Now that God doth profeſſe to *afflict unwillingly*, and many times *to repent him of the evill which he thought to do unto his people*, is a *demonſtrative* argument of his *Conditionall decrees* in things *Temporall*, and by a greater force of Reaſon in things *Eternal*.

My

30. My *eighth Reason* is taken from the *little flock* which belongs to God, and the *numerous herd*, which belongs to *Belial*. Which would not have been, if they had both been measur'd out by *a most absolute Decree*. For when it pleas'd the *Divine goodnesse* to suffer death upon the Crosse for all the sins of the world, (the *every drop* of whose blood had been *sufficiently precious* to have *purchased the Redemption* of *ten thousand Adams*, and *ten thousand worlds* of his *posterity*) he would not yield the *major part* unto his *Rival* Rebel, the *black prince of Darknesse*; reserving to himself the far *lesser portion*; and all this *irrespectively*, meerly because *he would*. He would not *absolutely determine* such a general *Harvest* of *Wheat* and *Tares*, as freely to yield the Devil the *greater crop*. He would not suffer his *Justice* so to *triumph* over his *Mercy*, who loves that *his Mercy should rejoyce against Judgement*. It was not for want of a new *Instance* to shew his *Power*, or his *Justice*; for they were *both* most eminent in the great *Mysterie of Redemption*. Much *greater instances and Arguments* than an *Absolute Decree*; as I could *evidently* shew, if I were but sure of my *Readers patience*. Jam. 2. 13.

My *ninth Reason* is taken from the Reprobation of *Angels*, which was not irrespective, but in regard to their Apostasie, as is and must be confessed by all who place the object of Reprobation in *massâ corruptâ*. For the overthrowing of which tenent (in all the *Sublapsarians*) Dr. *Twisse* himself does thus argue. *Si Deus non potuit Angelos reprobare, nisi ut contumaces, ergo nec homines, nisi ut in contumaciâ perseverantes. De* Prædest. Digres. 4. Sect. 4. c. 2.

31. My *tenth Reason* is taken from the *Absurdities* which *have*, and *still must* follow, if Gods *eternal decree of* mans *misery* is not *conditional* but *absolute*. And those *absurdities* are discernable, by this following *Dilemma*.

Let *Dives* be suppos'd to be the man that is Damn'd. It is either because he *sins*, or *meerly* because *God will have it so*. If for the *first Reason*, [*because he sins*] then *sin* is the *Cause* of his *Damnation*, and consequently *before it*. From whence it follows, that *Dives* is not *Damn'd* meerly because God will *have*

it so; but that God will *have it so*, because he *sins*. (Which plainly shewes the *Conditional Decree*.) But if it be said that it is for the [*second Reason, meerly because God will have it so*] then that *absolute Decree* to have it so doth either *necessitate* him to *sin damnably*, or it *does not*. First, if it *does*, then how can *Dives* be guilty of that thing, of which Gods *absolute Decree* is the *peremptory Cause*? Or how can that be *guilt*, which is *necessity*? (*Dives* could as little have cherisht *Lazarus*, as the *Tower of Siloe* could have spared the *Galilæans*, if his *will* had been no more *free* than that *Tower* had a *will*.) And *secondly if it does not* necessitate him to sin damnably, then *Dives*, who is *damn'd*, might possibly have *not been damn'd*. From whence it follows, That *Dives* is not damn'd *absolutely*, but in *regard* to his *sins*. (Which had they not been *his choice*, they had not been *his*, but *his that did chuse them*. And it is a *Contradiction* to say, a man *chuses* any thing *without a free will*, or by an *absolute necessity*, which is, *whether he will or no*.) Besides; if God did *absolutely decree* the *end*, which is *damnation*, and consequently the *means*, which is *final impenitence*; these Absurdities would follow. *First*, it would be a *Reprobates duty* to be *damn'd*. And to *endeavour* his *salvation* would be a *sin*. Because it were striving *against the stream* of Gods *absolute Will*. If all men are to *chuse*, and withall *to execute* the *will of God*, and that it is Gods *will* the *greatest part* shall be *damn'd*; it will then be a duty in the *greatest part* of men, to *go industriously to Hell*. And to *do good* will be a *vice*, because it tends *Heaven-wards*, and so to the Crossing of an *absolute irreversible decree*. Which since I have considered, I have lesse wondered than I was wont, at the conclusion of *Carpocrates*, that *the very worst of Actions are out of duty to be performed*. *And that the soul shall be punisht with its imprisonment in the body, untill shee hath filled up the number of her iniquities*; according to that Text, *Mat* 5. 29. Which we call *Iniquities*, but they *Duties*. And so indeed they would be, if every thing in the world (the *means* as well as the *end*) were *absolutely ordain'd*, and by consequence *effected* by God (blessed for ever) who can *ordain* nothing but *good*. And such *sin* and *Hell* must be [*exceeding good*] if they could possibly be *ordained*

by

by as *absolute a decree*, as the Heavens and the earth, the water, and the air, of which God said, *they are very good*. Secondly, Gods *Revealed will* being that *all should* repent, and his *Secret will* being that very *few shall*; it followes thence, *That it is his will that his will should not be done*. And that God hath *one will* which is the same with the *Devils*; and that when a *Reprobate* saies in the *Pater noster* [thy will be done] he vehemently *prayes* for his *own Damnation*. Which things, as they were falsly objected in *France* against S. *Austin*, so *Prospers* way to excuse him, was to make *protestations* against any such *Tenent*, as *condional Reprobation*. He sayes the very things in his *Masters vindication*, which *I* have said in my *own*. And calls the *sequels* of that *Opinion*, which he disowns, *most sottish blasphemies*, and not only *prodigious*, but *Devilish lies*. But he denies not that such ill *consequences* will *follow* upon the bold assertion of *irrespective Reprobation*, which he does therefore very *distinctly* and very *earnestly disclaim*. And he doth so much speak the very *minde* of *S. Austin*, that he seems sometimes to speak out of his *mouth* too: it being hard to say, whether the *Answers to the Objections of Vincentius* do truly belong to the *Master* or to the *Scholar*, they being inserted in *both their Works*. And that which is called *Prospers* by *Vossius*, is ascribed to S. *Austin* by *Ludovicus Lucius*. If I have made any unfriendly or *injurious inference*, I will *instantly retract it* upon the least *conviction* that it is so. But truly the Reasons which I have given, have serv'd to confirm me in my adhærence to my *second inference*. Which I yet farther prove by the *remaning votes of Antiquity*. For though my *former Citations* are all to this purpose, yet I will not *repeat* them but adde some others, (perhaps more *fully* and *indisputably*) to the number.

ineptissimæ blasphemiæ. Prodigiosa mendacia. Diabolicus mendaciorum indiculus. Legunt. apud. Prosp in Præfat. Respon. ad object. Vinc.

Proved thirdly by Antiquity.

32. * And first I will set down the Confession of Mr. *Calvin*, *That the Schoolmen and Ancients are wont to say*, [*Gods Reprobation of the wicked, is in præscience of their wickednesse*] but he professes to believe (with *one* more *modern*) *that God foresaw all future things, by no other means, than because he decreed they should be made, or done.*

Solent veteres &c. & Scholastici in eâ acquiescunt, &c. Non aliâ ratione quæ futura sunt, prævidet, nisi quia ita ut fierent decrevit. Calv. instit. l. 3. 23. Sect. 6.

Nec absurdum videri debet, Deum non modò primi hominis Casum & in eo posterorum ruinam prævidisse, sed arbitrio quoque suo dispensâsse. Idem ibid. Sect. 7.

Nor ought it (saith he) *to seem absurd, That God did not onely fore-see, but by his will appoint the fall of Adam, and in him of his posterity.* The *Ancients*, he confesseth, were quite of *another minde*, but because he addes [*dubitantur*] and would have it thought that S. *Austin* was for his turn, I will set down some of *their* words, and begin with *Austins.*

Nemo eligitur nisi jam distans ab illo qui rejicitur. Unde quod dictum est [quia elegit nos Deus ante mundi Constitutionem] non video quomodo sit dictum, nisi de præscientiâ Fidei & operum pietatis. & mox---Jacobus non electus est ut fieret bonus, sed bonus factus eligi potuit. Augustin. ad Simplicianum l. 1. quest. 2.

33. No man is chosen unless as differing from him that is rejected. Nor know I how it is said [that God hath chosen us before the foundation of the world] unlesse it be meant of his prescience of faith and good works. —*Jacob* was not chosen that he might be made good, but having been seen to be made good was capable of being chosen.

Noluit ergo Esau, & non cucurrit. Sed etsi voluisset, & cucurrisset, Dei adjutorio pervenisset, nisi vocatione contemptâ reprobus fieret Id. in l. ad Sim.

If S. *Austin* was so distinctly for *Conditional Election* (and in those very works too, which he afterwards writ as very sufficient to confute *Pelagius*) he was infinitely *rather* for *Conditional Reprobation.* As any man knows that knows any thing of him; and may be seen in the same book to *Simplician.*

Esau would not, and did not run For if he had, he had attained by the help of God; unlesse he would be made a Reprobate by a contempt of his vocation

Numquid iniquitas est apud Deum? absit. Iniquum enim videtur, ut sine ullis bonorum malorumve operum meritis, unum Deus eligat, odiatq; alterum. Id. in Enchirid. cap. 98.

It seems unjust that without the the merits of good or evill works, God should love one, and hate another.

Non necessitatem percundi habuerunt, quia prædestinati non sunt; sed ideo prædestinati non sunt, quia tales futuri ex voluntariâ prævaricatione præsciti sunt. Prosp. ad Gallorum cap. 3. edit. Basil. 1621.

Wicked men had no necessity of perishing from their not being elected; but they were not therefore elected, because they were fore-seen to be wicked through their own wilfull prevarication.

God

God foresaw that they would fall by their own proper will, and for that very reason did not separate them by election from the sons of perdition. *Illos ruituros propriâ ipsorum voluntate præscivit, & ob hoc à filiis Perditionis nullâ prædestinatione discrevit.* Id. ibid. ad cap. 7.

God is the Creator of all men, but no man was created to the end that he may perish. *Omnium quidem hominum Deus Creator est, sed nemo ab eo ideo creatus est ut pereat.* Idem ad object. Vinc. 3.

34. I have given the more *Testimonies* out of *Prosper*, because he is known to have been the *Scholar* and *vindicator* of S. *Austin*. And to produce *their suffrages* is to imply all the rest. They having been the *onely Ancients* whom their contentions against *Pelagianism* made to speak sometimes to the great disadvantage of their own opinion: as they do not stick to confesse themselves And we ought in all reason to take *that* for their *Judgement*, which we finde delivered by themselves by way of Apology and *vindication*. But though I need not, I will adde some others.

He therefore brought the means of Recovery to all, that whosoever perisht might impute it to himself who would not be cur'd, when he had a Remedy whereby he might. *Ideo omnibus opera sanitatis detulit, ut quicunq; perierit, mortis suæ causas sibi ascribat, qui curari noluit, cùm remedium haberet quo posset evadere.* Ambros. lib 2. de Cain & Abel cap. 13.

Even they that shall be wicked have power given them of Conversion and Repentance. *Etiam his qui mali sint futuri, datur potestas conversionis & pœnitentiæ.* Hieron. lib. 3. adversus Pelagianos.

God's love and hatred arises from his prescience of things to come, or from the quality of mens works. *Dilectio & odium Dei vel ex præscientiâ nascitur futurorum, vel ex operibus.* Idem ad Malach. 1.

If the day is equally born for all, how much rather is Jesus Christ? -- When every man is called to a participation of the gift, what is the reason, that what God hath equally distributed should by humane interpretation be any way lessened? *Si dies æqualiter nascitur omnibus, quanto magis Christus? --- Cum singuli ad donativum vocentur, quid est ut quod à Deo æqualiter distribuitur, humanâ interpretatione minuatur?* Cyprian. Epist. 76.

* *Patet omnibus fons vitæ, neque ab jure potandi quisquam prohibetur, aut pellitur.* Arnob. adversus Nat. lib. 2.

* The fountain of life lies open to all. Nor is any man forbid or hindred from the right of Drinking.

Let D. *Twisse* himself be heard to speak in this matter, and that against *Piscator* (both *Antiarminians*) *Damnatio est Actus Judicis, & procedere debet secundùm justitiam vindicativam: at ne vestigium quidem Justitiæ apparet in damnatione Reproborum.* (He speaks of absolute irrespective Reprobation which *Piscator* set up) *Nam justitia neminem damnat nisi merentem. At esse reprobum, nequaquam significat mereri damnationem. Sola Damnatio peccatoris splendere facit dei Justitiam.* Twissus in vind. Gr. de Præd. l. 1. Digr 1. Sect. 4. P. 57.

35. *Time* and *paper* would fail *me*, and *sufficient patience* would fail my *Reader*, if I should make repetition of all I finde to my purpose. For whatsoever hath been spoken by the *Fathers* of *universal Redemption*, doth diametrically oppose the *irrespective* Reprobation. And to reckon up their *verdicts* in that behalf, were to ingage my *self* and my *Reader* in a new *Ocean* of *employment*. I hope the account that I have given of my *belief* in this matter is a sufficient *Apologie* for my *belief*, and may at least *excuse*, though not *commend* me. Rather than offend any man, who takes me *upon Trust* to be *unsound* in my *principles*, I have made this *excuse* for being *orthodox*. And do humbly desire to be *forgiven* still, if I shall adhære to *that doctrine*, which by *Scripture*, and *Reason*, and the Authority of my *Teachers*, I am verily perswaded is the *truest* and the most *safe*: (to wit,)

The sum of all that hath been said.

1. That *man* himself is the *Cause* of his *sin*.
2. That *sin* is properly the *Cause* of its *punishment*.

And by consequence,

3. That *man* is the *procurer* of his own Misery.

And by consequence,

4. That *Reprobation* is a *Conditional* thing.

Not decreed by God Almighty to shew his *absolute power*, but to shew his *power* in the *exercise* of his *Justice*. Not determin'd *before*, but *because* of his præscience. Nor *without regard or respect*, but in *Relation to sin*, *in foresight*, and *hatred*, and *requital* of it, as of an *injury*; on which *damnation* is

pre-

preordained, by way of *Recompence* and *Revenge*. And therefore the laſt day is call'd a *day of Judgement*, as well as of *perdition*. And the Judge himſelf is called, the *Lord God of Recompence*. And when the Lord Jeſus ſhall be revealed in flaming fire, it ſhall be to take *vengeance* on them that know not God, and that obey not the Goſpel of Jeſus Chriſt. Now that which is the *motive* to the *taking of vengeance*, was alſo the *motive* to the *making of the decree*. He who *therefore takes vengeance, becauſe they obey not the Goſpel of Chriſt*, did for the very ſame Reaſon, *Decree to take it*. Which to me is *Demonſtration* that the Decree is *Conditional*. Ὅπερ ἔδει δεῖξαι.

2 Pet. 3. 7. Jer. 51. 56. 2 Theſſ. 1. 8.

An obvious expedient to reconcile diſſenters.

36. *I* have nothing now of *duty* that lies upon me to be done, but that I deſcend to the *ſecond ground* of my *Belief*. But for the love of *Charity* and *Reconcilement*, I will endeavour to take a Courſe of making ſome *Compoſition* with my *Diſſenters*. If they will but come up to my moſt *reaſonable demands*, we will not ſtrive about *words* and *phraſes*; ſo ſmall a thing ſhall *never part us*. I will *ſwallow* the word [*Neceſſity*,] ſo I may take it down with a *grain of ſalt*. I will ſay with Mr. *Whitaker* (in his 4. *Article* at *Lambeth*) *That they who are not predeſtin'd to ſalvation, ſhall be neceſſarily damned* (but) *for their ſins*. (as he himſelf ſpeaks) I allow my ſelf to be *no wiſer* than *Biſhop Andrews*, (the *ſtrings* of whoſe *Books* I am not worthy to *untie*) who interprets *Neceſſariò*, not by an *abſolute Neceſſity*, but by a *Neceſſity which followes ſin*. They ſhall be damned *for their ſins*; that is, *for that very Reaſon becauſe they have ſinned*, not for that *onely* Reaſon, *becauſe they are not predeſtin'd*. And becauſe that *Reverend*, (I know not whether more *learned*, or *Saint like*) *Man*, allow'd himſelf to be no wiſer than all the *Fathers* and *Schoolmen* that went before him, he thought 'twas fit to abſtain from [ſuch περισσολογίας] ſuch *new phraſes* and waies of *holding forth* and making *out* the *Ancient Doctrines* of the Church; and therefore inſtead of [*neceſſity*] to ſay [*without doubt*.] And for my own part, I deſire to be *no deeper*, and to ſpeak *no better language*, than all the *Fathers of the Church* (who have gone to *Heaven* with thoſe *opinions*, for which I am *Cenſur'd* by *ſome* to *Hell*,) I chuſe to ſay [a *Conditional*, not an *abſolute* Neceſſity.]

Qui non ſunt prædeſtinati ad ſalutem, neceſſario propter peccata condemnabuntur. Art. Lamb. 4. *Atq;* neceſſariò (*ſi ſic loqui placeat*) *ſed* neceſſitate ex hypotheſi, non Abſolutâ *id eſt, ideo* quia peccarunt, *non autem* ideo, *quia non ſunt prædeſtinati.* Epiſt. Wint. Jud. de art. Lamb.

If

The probable cause of the Dissention is a mistake of Gods præscience.

37. If I may guesse (without censure) at the *Cause* of other mens *mistakes*, by that which once was mine *own*, I shall ascribe much of it to the vulgar *misconception* of Gods *præscience* or *forefight*. *Which* being *constant* and *infallible*, seems to give a *necessity* to all *events*, which are the objects of that *præscience*. And this must certainly be the reason, (I at least must so *conjecture*, who can think of no *better*, and did my self *once stumble* upon this very *stone*) why Mr. *Calvin* will have Gods *præscience* to succeed his *præordination*. The *ground* of which *error* does so border upon *Truth*, as to lessen the wonder why men of *good parts* should so frequently *mistake* it for that truth it self, on which it *borders*. (And does unluckily verifie the *Italian Proverb*, *Troppo confina la verità col vitio*,) Gods *præscience* indeed doth *imply* a *necessity*, which it is mistaken to have *effected*. And again *necessity* is not by every body *distinguisht*, as by the *Admirable* Boethius: (to whom I ow my greatest *light* in this particular.) for if it were, I believe many others might be *converted* as I have *been*. But before I *mention*, (much lesse *insist* on the *distinction*) I shall chuse to say something in *preparation* to it. It is briefly this.

The mistake is endevoured to be rectified.

38. That the *knowledge* of the *Eternal*, far transcending all *motion* and *succession* of *time*, does abide in the *simplicity* of its *present* being; beholding all *past* and *future* things in his *simple knowledge*, as *just now* done. And therefore *Boethius* will have it call'd not *Præscience*, but *Science*. Not *Prævidence*, but *Providence*: which doth not change the *natures* and *proprieties* of things *future*, but considers them as they *are*, in *respect of himself*; which is as they *shall be*, in *respect of Time*. For as the *knowledge* of things *present* doth import no *Necessity* on that which *is done*; so the *foreknowledge* of *things future* layes no *necessity* on that which *shall be*: because whosoever either *knows* or *sees* things, he *knows* and *sees* them as they *are*, and not as they *are not*. Gods knowledge doth not *confound* things, but reaches to all *events*, not only *which* come to passe, but *as* they come to passe: whether *contingently*, or *necessarily*. As (for illustration) when I see a *man walk* upon the *earth*, and at the very same instant, the *Sun shining* in the *Heavens*, I see the first as *voluntary*, and the second as *natural*. And though

Boethius de consol. Philosoph. lib. 5.

though at the inſtant that I ſee *both done*, there is a *neceſſity* that they *be done* (or elſe I could not ſee them when I *do*) yet there was a neceſſity of *one onely*, before they were done, (viz the *Suns ſhining in the Heavens*) but none at all of the *other*, (viz. the *mans walking upon the earth*) The Sun could not *but ſhine*, as being a *natural agent*; The man might *not have walked*, as being a *voluntary* one. Upon which it followes.

By the conſideration of a twofold neceſſity in events.

39. There is a *twofold neceſſity*. Whereof one is *abſolute*, and the other on *Suppoſition*. The *abſolute* is that, by which a thing *muſt* be *moved* when ſomething *moves it*. The *Suppoſitive* is that, by which a man ſhall be *damn'd* if he die, *Impenitent*. The *latter neceſſity* (though not the *firſt*) does extreamly well conſiſt both with the *liberty of man's will*, and God's *Conditional* Decrees. E. G. I am *now writing*, and God *foreſaw* that I am writing, yet it does not follow that I *muſt needs write*; for I can chooſe. What God foreſees *muſt neceſſarily* come to paſſe, but it muſt come to paſſe *in the ſame manner that he foreſees it*. He foreſees I will write, not of *neceſſity* but *choice*; ſo that his *fore ſight* does not *make* an *abſolute* and *peremptory Neceſſity*, but *infers* a Neceſſity upon *Suppoſition*. We muſt mark, in a *Parentheſis*, how great a difference there is betwixt the *making*, and the *inferring* of a Neceſſity.) Whatſoever I do, there is an *Abſolute Neceſſity* that God ſhould *foreſee*; yet God foreſeeing my *voluntary Action*, does not make it *neceſſary*, but on *ſuppoſition* that it is *done*. If all things are *preſent* to God (as indeed they are) *his foreſight* muſt needs be all one with *our ſight*. As therefore when I ſee a man *dance as he pleaſes*, it is *neceſſary* that he *do* what I *ſee* he *does*; but yet my *looking on* does not *make* it *neceſſary*; So Gods *foreſeeing* that man *would ſin*, implyed a *certainty* that ſo it would be, but did not make it an *abſolutely neceſſary* or *involuntary* thing. For that a thing may be *certain* (in reſpect of its *event*) and yet *not neceſſary* (in reſpect of its *cauſe*) is no news at all to a conſidering perſon, who will but duly diſtinguiſh Gods *Omniſcience* from his *Omnipotence*, and his *Foreſight* from his *Decree* and *infallible* from *neceſſary*, and *ſpontaneous* from *voluntary*, and that which *follows* as a *Conſequence*

Duæ ſunt neceſſitates. Simplex una, veluti quòd neceſſe eſt omnes homines eſſe mortales. Altera conditionis, ut ſi aliquem ambulare ſcias, cum ambulare neceſſe eſt. Boeth. de con. Phil. lib. 5.

onely, from that which *followes* as a *consequent*. If I may judge by those *errours*, which I convince my self to have been in, when I was contrary minded to what I am, I see as many *mistakes* in other men arising from the *misfortune* of *confounding* those things which I just now *distinguisht*, as from any one *unhappiness* that I can think of. And from all that *I* have spoken upon this last subject, it seems inevitably to follow, that a *suppositive Necessity*, and *none else*, is very consistent with a *free and contingent Action*. While I *see* a man *sitting*, it is *necessary* that he *sit*, but upon *supposition* that I *see* him *sitting*. His *posture* is still a voluntary *contingent* thing. For he *sate down* when he *would*, and I may *arise* when he *pleaseth* (but still with a *proviso* of Gods *permission*.) I desire to be taught what *is*, if this is not *exact speaking*, viz. That God by his *prohibition* under *penalty* makes my *Disobedience* become liable to *punishment*. And by his Decree to *permit* or *not hinder* me, he *leaves me in the hand of mine own counsel*, and so in the state of *peccability*, that I may *sin* and *perish* if I *will*. So that by his *prescience* that I *will sin*, he hath no manner of *influence* or *causality* upon my *sin*; which infers my *destruction* to be entirely from *my self*. I am a little confident, that whosoever shall but read *Boethius* his *fifth book*, and reading shall *understand* it, and understanding shall have the *modesty* to *retract* an *errour*, he will not reverence the 4. *Section* of the 23. *chapter* of the 3. *book* of *Institutions*, because it is Mr. *Calvins*, but will *suspect* Mr. *Calvin* because of that *Section*. The question there is [*Whether Reprobates were predestined to that corruption which is the cause of Damnation*] To which he answers with a [*Fateor*] *I confesse that all the sons of Adam, by the expresse will of God, fell down into the misery of that condition in which they are setter'd and intangled.* And a little after he professeth, that no accompt can be given, but by *having recourse to the sole will of God*, the *cause of which lies hidden within it self*. And that we may not think he speaketh onely of the *posterity* of *Adam*, he telleth us plainly in the *close* of that *Section*, *that no other cause can be given for the defection of Angels*, than that God did *reprobate* and *reject them*. In this place I would ask, Was the Angells *Defection* or *Apostacy* their *sin*, or *no*? if *not*, why were they *reprobated* and *cast*

Boethius. l. 5. p. 4.

into

into *chains* of *darkneſſe*? and if it were, how then is *Gods* Reprobation not onely the *chief*, but the *onely Cauſe* of *ſuch a ſin*? This is the *ſad effect* of being *enſlaved* to an *opinion*, and of being *aſham'd* of that liberty which looks like *being conquer'd*. I believe the *love* of *victory* hath been the cauſe of as many *miſchiefs*, as have been feigned to leap forth from *Pandora's* Box. Whereas, if every one that *writes*, would but think it a noble and an *honourable* thing, to *lead* his own *pride captive*, to tryumph over his own *conceitedneſſe* and *opiniaſtrete*, and to purſue the *glory* of a *well natured ſubmiſſion*; there is perhaps hardly an *Author* of any conſiderable *length*, but might think he had reaſon to write a *book* of *Retractations*. And ſure it will not be immodeſty for a *young* man to ſay, That many *old men* might have done it, with as much reaſon as S. *Auſtin*.

40. But as *I* have learnt of *Boethius* (that moſt excellent *Chriſtian*, aſwell as *Senator*; and *profound Divine*, aſwel as *Philoſopher*; who lived a *Terrour* to *Hereſie*, and died a *Martyr* for the *Truth*) to diſtinguiſh of *Neceſſity*; ſo have I learnt from other *Ancients*, to diſtinguiſh better of Gods *will*, than I was wont to do before the time of my *Retractation*. First, I diſtinguiſh (with *S. Chryſoſtome*) of a *firſt* and *ſecond* Will. Gods *firſt will* is, that *the ſinner ſhall not die*, but *rather return from his wickedneſſe* and *live*. His *ſecond will* is, that he who *refuſeth to return* receive the *wages of iniquity*. Secondly, I diſtinguiſh (with *Damaſcene*) of an *antecedent* and a *conſequent will*. The *antecedent* is that, by which he wills that *every ſinner ſhould repent*. His *conſequent* is that by which he *preordaineth* the *Damnation* of the *impenitent*. Which diſtinction is not made in reſpect of *Gods will ſimply* (in which there cannot be either *prius* or *poſterius*) but in reſpect of the things which are the *object* of his *will*. For every thing is *willed* by God ſo far forth as it is *good*. Now a thing *conſider'd abſolutely* may be *good* or *evil*, which in a *comparative conſideration* may be quite contrary. E. G. *To ſave the life of a man*, is *good*; and *to deſtroy a man*, is *evil*, in a *firſt* and *abſolute conſideration*. But if a man ſecondly be *compared* with his having been a *murderer*, then to *ſave* his life, is *evil*; and to *deſtroy* it, *good*. From whence it may

And by a right Application of a twofold will in the Almighty.

Chriſoſt. in Epiſt. ad Eph. c. 1. Homil. 1, Damaſcen. l. 2. Orth. Fid. c. 29.

be ſaid of a juſt *Judge*, that by his *antecedent will* he *deſires* every man ſhould *live*; but by a *conſequent will decrees* the *death* of the *Murderer*. And even then, he doth ſo diſtinguiſh the *murderer* from the *man*, that he wiſheth the *man* were *not* a *murderer*. Whom he condemns as *murderer*, and not as *man*. For whileſt he hath a *will* to *hang* the *murderer*, he hath a merciful *wouldng* to *ſave* the *man*. He doth not *hang* the *man*, but only becauſe he is a *murderer*. And (if it lay in his power) he would *deſtroy* the *murderer*, to ſave the *man*. Both the one and the other is not an *abſolute*, but a *conditional will*. He *would* ſave the man, (with an) [if] he were not a murderer. And *doth deſtroy* the *murderer* (with a) *becauſe* he is a *Malefactor*.

Proſp. in Reſpon. ad Obj. Vincen. ſub ſinem.

Juſt ſo, God's *antecedent will* is, that every man *would repent* that they may *not periſh*. It is his *conſequent will*, that every one may *periſh* who will *not repent*. Both the one and the other is *reſpective* and *conditional*. Thirdly, I diſtinguiſh (with *Proſper*) of an *inviting* and *revenging will*. The *inviting* will is that, by which *all* are bidden to the *Wedding Feaſt*; his *revenging* will is that, by which he puniſheth thoſe that *will not come*.

Anſelmus in Rom. cap. 6.

Or fourthly, I diſtinguiſh (with reverend *Anſelme*) of the *will* of *God's mercy*, and of the *will* of his *Juſtice*. It is the *will* of his *Mercy*, that Chriſt ſhould die for the ſins of *all*; but 'tis the *will* of his *Juſtice*, that all ſhould periſh who *come not in to him*, when they are *called*, or who only *ſo* come, as not to *continue* and *perſevere unto the end*.

41. All theſe *diſtinctions* come to *one* and the *ſame purpoſe*, and being *rightly underſtood*, as well as *dexterouſly uſed*, do ſeem to me a *Gladius Delphicus*, ſufficient to *cut aſunder* the chiefeſt *knots* in this Queſtion. For the *firſt* will of God may be *repealed*, whereas the *ſecond* is *immutable*. Which is the ground of that Diſtinction betwixt the *Threats* and *Promiſes* under God's *Oath*, and thoſe other under his *Word* only. Of which ſaith the *Councel* of *Toledo*, *Jurare Dei eſt, à ſeipſo ordinata, nullatenus convellere. Pœnitere verò, eadem ordinata, cùm voluerit, immutare.* *When* he is reſolv'd to *execute* his *purpoſe*, he is ſaid to *ſwear*; and when it *pleaſeth* him to *alter it*, he is ſaid to *repent*. For there are ſome Decrees of God which (being conditional) do *never come to paſſe*; as he *thought* to have done an *Evil of*

Concil. Tolet. 8. cap 1.

puniſhment

puniſhment unto Iſrael, which yet he *did not*, Exod. 32. 14. And the reaſon of this is given us from that *diſtinction* before mentioned. Which alſo ſerveth to *reconcile* many *ſeeming repugnances* in *Scripture*. For when it is ſaid, that *God repenteth* (1 *Sam.* 16. 35.) it is meant of the *firſt will*; and when it is ſaid *he cannot repent* (1 *Sam.* 16. 29.) it is meant of the *ſecond*. In reſpect of the *firſt*, we are ſaid to *grieve*, to *quench*, to *reſiſt* the Spirit of God, (1 *Theſſ.* 5. 19.) but when it is ſaid, *who hath reſiſted his will?* (*Rom.* 9 19.) it is meant of the *ſecond*. God's *Mercy* is *above* and *before* his *Juſtice*, and therefore that is his *firſt will*, that *all ſhould be ſaved and come to the knowledge of the Truth* (1 *Tim.* 2. 4.) but yet ſo, as that his *Juſtice* is not *excluded* by his *Mercy*, and therefore that is his *ſecond Will*, that *ſo many ſhould be damned as hated knowledge, and did not chuſe the fear of the Lord.* (*Prov.* 1. 29.) The will of his *Mercy*, *that all ſhould live*, is from nothing but his *goodneſſe*; whereas the will of his *Juſtice*, *that ſome ſhould die*, *depends* upon ſomething in the *Creature*. (So that *both parties* may be gratified, they that are for the *dependence*, and the *independency* of his Will.) That the Reprobate is *invited*, is from the *mercy* of *God*'s Will; but that he is *puniſhed* for *not accepting*, is from the *obliquity* of his *own*. In reſpect of the *firſt*, it *is the man* that *refuſeth God* (*Jer.* 8. 5.) But in reſpect of the *ſecond*, it is the *God* that doth *reprobate man*. (*Rom.* 1. 28.) The *free Love* of the *Creator* is the only *motive* to his *firſt will*; but man's *ingratitude* and *rebellion* is his *impellent* to the *ſecond*. The *firſt* ſhewes him a *tender* and *compaſſionate Father*; the *ſecond* ſpeaks him a *righteous* and *impartial Judge*. *Both* proclaim him a *powerful and a provident God*. Now can any *Diſtinction* be better *choſen*, can any *word* that is *æquivocal* be more *ſafely underſtood*, can any *Opinion* (of *God*'s will or *mans*) be more *rationally*, or more *warily*, or more *religiouſly* entertain'd, than *that* wherein God's *Mercy* doth *greet* his *Juſtice*? and wherein his *Love* doth *kiſſe* his *Power*? *I appeal* to any man living, whether this be an Error, or if it is, whether it is not a very *ſafe one*; and if it is ſo, whether it is not a very *ſmall one*; and if ſo *ſafe*, that no body can *ſuffer* by it; if ſo *ſmall*, that no body can *ſee it*; whether the *Author* of this *Appeal* is not

very *excusable*, both for not being able to *see* his *own* Eyes, nor to *see* his *own Errour* with other *mens*, As much as in me lies, *I would live peaceably with all men.* With those espe- Rom. 12. 18. cially, who *when I speak unto them thereof, make themselves ready to battle.* And in order to that *Peace*, I desire them to lay this one thing to heart. That as, if *I* were as *they*, I would quit *my Opinion*; so, if *they* were as *I*, they would not long keep *their own.*

CHAP

CHAP. IV.

Free and special Grace defended against the Pelagians and Massilians in the second Principle proposed.

42. HAving proved hitherto, that *Sin* is really the *cause* of *Punishment*, that *Man* is really the *cause* of *sin*, and therefore that *Man* is the *grand cause of Punishment*, (as being the *cause* of the *cause* of his *Damnation*) intending thereby to *secure* my self against the errours and blacker guilt of the *Manichees*, the *Marcionites*, the *Stoicks* and the *Turks*, who do all affirm (some *directly*, some by *necessary consequence*) That *Gods absolute Will* is the *cause* of *sin*, and *mans* onely the *instrument*: The *second part* of my *Task* is to be an *Advocate* for the *pleading* and asserting the *Cause* of *God* too; and that against the *Opiners* of the *other Extream*; to wit, the *Pelagians* and the *Massilienses*; who, to be liberal to *Nature*, do *take away* from *Grace*; and to *strengthen* the *Handmaid*, do *lessen* the *forces* of the *Mistress*. And though I think the *latter* to be the *milder Heresie* of the *two*, it being *less dangerous* to ascribe *too much goodness* to the *Power* of *Nature*, (which very power is undoubtedly the gift of God) than the very *least Evil* to the *God of all Grace*, (and this according to the judgement of the *Synod* at *Orange*, which pronounced an *Anathema* upon the first *Heresy* whereas it did but *civilly reject* the *second*) yet in a *perfect dislike* and *rejection* of this latter *extremity*, as well as of the former, my *second Principle* is this.

That *all* the *good* which I *do*, I do first *receive*; not from any thing in *my self*, but from the *special Grace* and *Favour* of *Almighty God*. Who freely *worketh in me*, both to *will*, and to *do*, of his *good pleasure*, Phil. 2. 13. *The second Principle or Ground* of my Belief in this businesse.

43. That I may not be suspected of any *secret Reservation* within my self, in the laying down of this *Principle*; I will endeavour to *speak out*, and make my *Reader* my *Confessor*, by revealing the very *utmost* of what I think in *this businesse*. I *believe*, that *no man* can come to *Heaven* any otherwise than by *Christ*; nor to *Christ*, unless it be *given*; (that is, unless *Explained.*

Act. 4. 12. John 6. 44, 65.

leſſe the Father *draw him.*) First the Father loves the Son; next he loves *us in* the Son; then *endowes* us with his Spirit; ſo endow'd he *elects* us; *ſo elected* he *predeſtines* us; ſo *predeſtined* he will *glorifie* us; by *crowning* his *Gifts* and *Graces* in us. I ſay *his Graces*, becauſe they are not *acquired* by *us*, but *infus'd* by *him.* Nor ſo properly *given*, as *lent* us. Lent us as *Talents*, not to *hide*, but *multiply.* We owe it wholly to God, not that he gives us his *Grace* onely, but that he gives us the *grace* to *deſire* his *Grace*, as well as to uſe it to the advancement of his Glory. And we are to *thank* him, as for all other mercies, ſo for this alſo, *even that we have the Grace to thank him:* So far I am from that *Pelagianiſm* whereof I have *wrongfully* been *accuſed*, (I beſeech God not *to lay it to my accuſers charge*) that I have never lain under any the leaſt *Temptation* to any degree of that *Hereſie.* No, no more, than *Fulgentius*, or *Proſper*, or S. *Auſtin himſelf.* It not onely *is*, but *ever hath been* my *aſſertion*, That as we cannot *ſpiritually* be *nouriſhed* unleſſe the *Father of Mercies* doth *reach out unto us the bread of Heaven*; and as we cannot *take* it when it is *offered*, unleſſe he *give* us the *hand* of *Faith*; ſo cannot we poſſibly *deſire* to take it, unleſſe he gives us our very *appetite* and *hunger.* We cannot *pant* after the *waters of life*, unleſſe he give us our very *thirſt.* He *ſtirs us up*, when we are *ſleeping*, that we may *ſeek him*; and *ſhews* himſelf, when we are *ſeeking*, that we may *finde him*; and gives us *ſtrength*, when we have *found* him, that we may *hold him faſt unto the end.* There is no *good thought* ariſing in us, unleſſe ſuggeſted by his *preventing Grace.* No nor *encreaſing*, unleſſe *ſtrengthened* by his *ſubſequent Grace.* No nor *conſummate*, unleſſe *perfected* by his *Grace of perſeverance.* If I am *better* than *any man*, it is *God* that *makes* me *differ.* Every *good gift is from above, and cometh down from the father of lights.* And therefore *he that will glory let him glory in the Lord*, ſaying with the Pſalmiſt, *Not unto us, O Lord, not unto us, but unto thy Name give the praiſe.*

1 Cor. 4 7. Jam. 1. 17. 1 Cor. 1. 31. Pſal. 115. 1.

Reconciled with Choice, which is *irreconciliable* with *Irreſiſtibility.*

44. Having thus ſecur'd my ſelf from giving the *Will* of *Man* a *ſacrilegious Liberty*; I muſt withall provide, that I be able to *anſwer* the *Objection* of the *Marcionites*: which *Tertullian* could not do, but by *aſſerting* the *liberty* of the *Will.* Which *Grace* doth

doth *correct*, but not *destroy*. Grace doth *strengthen*, but not *compel*. Grace doth *guide*, but not *necessitate*. Grace makes able to *choose good*, but not *unable* to *refuse it*. *Marcion* objected thus. *If God is good, and præscient of all the Evill which is to come, and withall able to prevent it, why did he suffer mankinde to fall?* why did he not *hold him fast* by *irresistible Grace*? *Tertullian* answered, *That God made man in his own Image*, and that in nothing more *lively*, than in the *liberty of a Will*. *And to that it is to which his fall must be imputed.* But (saith *Marcion*) *Man ought* to have been made of *such a frame*, as *not to be able to fall away*. Marry then (saith *Tertullian*) *Man* had not been a *voluntary*, but a *necessary Agent*. (which is as much as to say, *a Man should not have been a Man*) Nor *could have been a right object of Reward and Punishment*.

Object. 1. *Si Deus bonus & præscius mali, & potens depellere, cur hominem labi passus est?* *Resp. liberum & sui arbitrii & suæ potestatis invenio hominem.* & seq.

Object. 2. *Homo ita debuit institui, ut non posset cadere.* *Resp. Ergo bonum suum habere et emancipatum sibi à Deo. Et bonus aut malus necessitate fuisset inventus, non voluntate. Nec boni nec mali merces jure pensaretur ei.* Tertul. adverſ. Marc. l. 2. c. 5, 6.

45. Before I venture on any *rational*, or *Scholastical* way of *arguing*, I must first *enlighten* my self out of some *clear* places of *Scripture*. Amongst which there is none that seems more proper, than that of S. *Paul* to the *Philippians*. *Work out your salvation with fear and trembling. For it is God which worketh in you, both to will, and to do, of his good pleasure.* He bids them *work*, *because God worketh*, which they needed not have been bid to do, if God had *wrought* after a *physical irresistible* manner. That they might not be betray'd into a *yawning reliance* upon their being *superacted* to the *working out* of their *salvation*, he bids them work it out with *fear and trembling* (as our Saviour bids us, *Strive to enter in at the strait Gate*, because *many shall strive*, and *shall not enter*.) which they needed not have done, had their salvation been (not onely *certain*, but withall) *a necessary unavoidable thing*, and so inconsistent with *choice* and *option*. But the Apostle tells them (in the *next verse*) that it is *God* which worketh in them, not *onely to do*, but to *will*, and to *do*; by his *preventing Grace* he worketh in them to *will*; by *assisting Grace* he worketh in them *to do*: by neither so *irresistibly*, but that they must *work it out themselves too*: and that not only with *expectation* and *hope*, but with *fear* and *trembling*. God *worketh in us* to *will* (saith the *Apostle*) not *without*, or *against*, but *according to* the *nature* of that very *will* with

1. *Proved by Scripture.* Phil. 2. 12, 13.

which he *made us*. *Grace* doth not *destroy*, but *establish*, and *strengthen*, and *perfect* Nature. Shall we say that we do a thing *without liberty* and *choice*, because God *worketh in us* to *will* and *to do*? (that is) to do it by *choise* and *option*? is the liberty *lost*, because it is *guided* and *enabled* to do that which is good? If I *can do all things through Christ that strengthens me*, then can I (*through him*) both *refuse* the *evil*, and *choose* the *Good*. Which would not be *choice*, if it were *whether I would or no*. And so it would be, were I *unable* to *resist it* (as I shall shew by and by in the open confession of Dr. *Twisse*, whose *Favourers* cannot be angry with one that speaks his language) *I can do all things through him that strengthens me*, (saith the *Apostle*) now to *strengthen*, is not to *necessitate*. For then *to strengthen* would be *to weaken*. Because to *necessitate* or *compel* with an *irresistibility*, is to *vanquish* and *over master*; not to give *strength*, but rather to *take it away*. Again, our Saviour is said *to tread down Satan under our feet*. To what end doth he *tread* the Serpent *down*, but that we may have the *freedome* to *trample on him*? and though he doth it *with his own feet*, yet it is *under ours*. This *liberty* and *freedome* of the *regenerate will*, is at once *expressed* and *expounded* in those words of the Psalmist, *I will run the way of thy Commandements, when thou shalt set my heart at liberty*. To which is agreeable that of our Saviour, *and the truth shall make you free*. It being a great *absurdity* (in the opinion of *Tertullian*) *that a man should have his happinesse forced on him by God Almighty*. So far is God from *prostituting* his *Blessing*, by such a *controlling* of the *will*, and such an *obtruding* of the *object*, as makes the *object unavoidable* that he doth not onely *offer* and *propose* it to his peoples *choise*, but *desires* them also to *choose it*. *I call heaven and earth to record this day against you* (saith God by *Moses*) *that I have set before you Life and Death, blessing and cursing. Therefore choose life, that thou and thy seed may live.* But *choose* we *cannot*, if God works in us *irresistibly*; as I will farther prove by Reason.

Liberi arbitrii nos condidit Deus. Nec ad virtutes, nec ad vitia necessitate trahimur. Alioqui ubi necessitas, ibi nec damnatio, nec corona est. Hieron. contra Jovinian. l. 2.

Valet liberum arbitrium ad bona, si divinitus adjuvetur; quod sit humiliter petendo & faciendo. August. epist. 89.

Psal. 119. 32.

John 8. 32.

Tertull. loco citato.

Deut. 30. 15, 19.

2 *Proved by Reason.*

Illud proprie dicitur irresistibile, cui resistere nemo potest, quamvis velit. Twiss. in prat. ad vin. Grat. Sect. 9 p. 51.

46 That is properly called *irresistible*, which is of such an *over-ruling* and *prevailing force*, that a man *cannot withstand* it, although he *would*. (And thus Dr. *Twisse* hath well *defin'd* it)

Upon

Upon which it followes, that to *choose irresistibly*, is a *contradiction* in *Adjecto*. For it is to *will a thing* whether *one will or no*. He that saith, God *worketh* in us to *choose irresistibly*, doth say in effect, He *so worketh* in us, as that we *cannot choose but choose*. Which is as much as to say, not only *that we do, what we cannot do*, but that we *therefore do it, because we cannot do it*. He that cannot *choose but choose*, doth choose *because* he cannot choose. Which is as bad as to say, that the thing is *necessary, because* it is impossible. To make this plain to my *plainest Reader*, I will shew the *legality* of my *deduction* by these degrees. First, he that is *wrought upon* by God (to *believe, obey*, or *persevere irresistibly*, *cannot possibly* do *otherwise* (than *believe, obey*, or *persevere*.) Secondly, he that *cannot possibly* do *otherwise* than he *doth*, *cannot possibly choose* but *do* what he *doth*. Thirdly, he that *cannot choose* but *do* what he *doth*, doth clearly *do* it *whether he will or no*. Fourthly, he that doth *believe, obey*, or *persevere*, *whether he will or no*, doth do it by as *evident undeniable* Necessity, as *that* by which *a stone tends downward*. (which *tendency* of the *stone*, though it is *spontaneous*, yet it is not *voluntary*, and as it is not by *violence*, so it is not by *choice* neither.) Fifthly, he that *willeth* to *believe, obey*, or *persevere*, *whether he will or no*, doth do it by a *Necessity*, by which a *stone tends upwards*, when it is *thrown*. (Which *tendency* of the *stone* is so far from *voluntary*, that it is not *spontaneous*. It is not only an *irrational*, but an *unnatural* thing) and besides implies a *contradiction* in a *voluntary Agent*, which cannot take place in an *involuntary stone*. For to say, a man *willeth* to *obey* or *believe*, *whether he will or no*, is to say he *willeth* it either *without* his *will*, or *against* his *will*, or else *not having a will at all*. Which is as bad as to say, that he *must needs will it* because he *cannot any way possible*. I know not any trick imaginable to escape the *odium* of these *Absurdities*, unless by denying the *definition* of *irresistible*. Which were not to *escape*, but to *commute* absurdities. And not only the *authority* of Dr. *Twisse*, but the very *force* of the *word* would cry it *down*. And so little is my *deduction* in a *capacity* to be blamed, that Doctor *Twisse* saith expressly of *irresistibility*, *it hath no place in the act of willing*, And though he pleadeth for a

In actu voluntatis locum non habet. In loco citato.

Ex hujusmodi autem operatione divinâ existit Necessitas effectûs, cum ipsâ libertate voluntatis consistens Ibid.

Necessity which he wil have to follow Gods *operation* upon the *Soul*, yet he will have that *Necessity* to be *no other*, than what may very well *agree* with the *liberty of the will*. So that if that *Doctor*, in that his *skirmish* with *Arminius*, had not *confounded* a *necessity* with a *certainty* of event, and us'd *that* word instead of *this*, his *Antagonist* and *He* (in that particular) must needs have *wrangled* into *Friendship*. For *Arminius* denieth the *irresistible working* of *Grace* upon the *Will*, and so doth Dr. *Twisse*. Again Dr. *Twisse* affirmeth, that *the liberty of the Will* doth agree with the *working* of *Grace* upon the *Will*, and so doth *Arminius*. And therefore I hope for no hard *usage* from such as are *haters* of *Arminius*, whilest I say the *same things* with them that *hate him*.

The grounds of the opposite mistake removed.

47. Me thinks the *principal Ground* of *my mistakes heretofore* in this business (if I may be allowed to passe a *conjecture* upon my *self*) is the *misapprehension* of certain Texts, the *cause* of whose *misapprehension* is the *illogicall confounding* of *two things*, which though they *look like one another*, yet are *exceedingly different*. *E. G.* from [*Ezek.* 26.27. *Cant.* 1.14. 1 *Joh.* 3.9. *I will cause you to walk in my Statutes*, &c. *Draw me, we will run after thee. Whosoever is born of God cannot sin, because he is born of God*, and the like] many conclude that *Gods working* upon the *wills* of his *Elect*, is by such a *physical immediate immutation* of their *wills*, as doth not onely produce a *certain*, but a *necessary effect*. And being *forgetful* (rather than *ignorant*) to distinguish *necessity* from *certainty* of *events*, they call that *necessary* which is but *certain* and *infallible*, and so (through *haste* or *inadvertency*) they swallow down the Errour of *irresistible Grace*; using the word *irresistible* instead of *efficacious*. And this is a *second inadvertency* begotten of the *first*; as commonly *one error* loves to *draw on another*. Now because a *fallacy* undiscerned in the *premises* cannot possibly be *discover'd* by *gazing* onely on the *Conclusion* (just as an *error* in the *first Concoction* is hardly mended in the *second*) I must *mark out* the *difference* betwixt *infallible* and *necessary*, before I can *usefully distinguish* betwixt *effectual* and *irresistible*.

By rightly distinguishing betwixt infallible and Necessary.

48. *Infallible* properly is that, that *cannot erre*, or be *deceived*. That is properly *Necessary*, which *cannot but be*. The *first* relates

lates to the *perfection* of the *Knowledge* of God, but the *ſecond* to the *Almightineſſe* of his *will*. The *firſt* is properly applyed unto the object of God's *foreſight*, (and though 'tis otherwiſe uſed, yet 'tis by ſuch a *Catachreſis*, as I humbly conceive to be a *ſtone of ſtumbling*.) But the *ſecond* more *preciſely* unto the object of his *Decree*. The *firſt* is *conſiſtent* with thoſe *contingent events*, to which the *ſecond* is *diametrically oppoſed*, *E. G.* That I am *now writing* is but *contingent*, becauſe I do it upon *choice*. Yet Gods *foreknowledge* of this my writing from all *Eternity* did infer that this my writing would *infallibly come to paſſe*. This *event* is *contingent*, for I can *chooſe*; but yet *infallible*, for God cannot *erre*. This *contingent* therefore doth *infallibly* come to paſſe, not by way of a *conſequent*, but by way of *conſequence*. My *writing* being not the *effect*, but the *object* only of God's *Omniſcience*. Which is, in order, *before* the *Act*. God *foreſees* a *contingent* will *contingently* come to paſſe, and therefore we infer it will *infallibly* come to paſſe, becauſe *he foreſees* it who is *infallible*. So that his *præſcience* is a *conſequent* of the things coming to paſſe; and its *infallibility* of coming to paſſe is *inferr'd* from his *præſcience* only by way of *conſequence*. It is one thing to *follow* as the *effect* of a *Cauſe*, in order of *Nature*; and quite another, to *follow* as the *ſequel* of an *Antecedent*, in way of *Argumentation*. The *ſhort* and *plain* upſhot of all is this. The precious *veſſels* of *Election* do very *certainly* and *infallibly* perſevere unto the end, and that by reaſon of God's *omniſcience* which cannot be *deceived*; but not of *neceſſity* and *irreſiſtibly*, by reaſon of his *omnipotence* which cannot be *fruſtrate* nor *defeated*. What God *foreſees* ſhall come to paſſe, *ſhall infallibly* come to paſſe; and that becauſe he cannot *erre* who is *omniſcient*. (On the other ſide) what God *decrees* ſhall come to paſſe *muſt* come to paſſe of *neceſſity*, becauſe he cannot be *reſiſted* who is *omnipotent*.

49. Hence it is eaſie to *diſtinguiſh* betwixt the *other two things*, which have been ſo *often*, and ſo *unhappily confounded*; I mean *Inſufficient*, *effectual*, and *irreſiſtible*, applyed to *Grace*. 1. *Sufficient Grace* is that, which *poſſibly* may produce that *effect* for which it is given. 2. *Effectual* is that, which *certainly will*. 3. *Irreſiſtible* is that, which *neceſſarily muſt*. That which is

Betwixt ſufficient, effectual, and irreſiſtible.

irresistible doth *carry away* its *object* to what it pleaseth, like a mighty *Torrent*, by *indisputable force*, maugre the *greatest opposition* that can be made, and therefore cannot take place in the *elections* of the *will*, which ceaseth to *elect* after the nature of a *will*, in case it be made to do any thing *whether it will or no*, (as hath already been *shew'd* from no lesse a *concession* than that of Doctor *Twisse*) But that which is only *effectual* is quite another thing, and doth *prevail* upon the *will* not *ineluctably*, but *infallibly*. It doth so *strongly* and *effectually incline* the *will*, at such *critical opportunities*, and by such *congruous means*, as that the *will* doth very *certainly* and *undoubtedly assent*. But it doth not so *irresistibly* and *compulsively necessitate*, as to take away the *freedome* and *possibility* of *assenting*, by making it do what it doth, even *whether it will or no*.

Betwixt *action in general*, and *volition in particular*. Betwixt *taking* and *choosing*.

50. I *discern* the *Truth* of this *distinction* with greater *ease*, by having awlaies in my *prospect* the very great difference betwixt the *generical* notion of *acting* or *taking*, and the *specifical* notion of *willing* or *choosing*. God indeed (if it please him) can by his *absolute* power over his *Creature*, make him *act* this thing, or *take* that thing: by *ineluctable Necessity*, and *whether he will or no*. But then that *acting* is not *volition*, and that *taking* is not *choice*. For the very word *choice* cannot be *apprehended*, but it must carry along with it a *sound* of *freedome*. *Optio* must be *optimorum*, and so *duorum* at least. It is of *two things* or *more*, that we *choose* the *best*, whether in *reality* or in *appearance*. And this *liberty* of the *will* by which we *choose*, being acknowledged on all sides, (as well by Mr. *Perkins* and Dr. *Twisse*, as by *Bellarmine* and *Arminius*, as every man knows that hath but *read* and *compar'd* them) that famous *δίπτυον* of a *twofold Necessity*, the one of *coaction*, and the other of *infallibility*, (being built upon a *manifest* and *grosse mistake* both of the word *Necessity*, and the word *Infallibility*,) seeems to me to be serviceable to no other end, than to *cover* a *wound*, which 'tis impossible to *cure*. But admit of that *distinction* of a *twofold Necessity*, or admit a *Necessity* be *twentifold*, yet still it ceaseth not to have the nature of a *Necessity*. If it is *absolutely Necessary* that I *must* go to *London*, it doth not

not cease to be *Necessity*, because I am *drawn* rather than *driven*. *Coaction* and *infallibility*, if they do both imply an *absolute* and *peremptory necessity* (and so by consequence an *irresistibility*, and so by consequence are *opposed* to the *elective* faculty of the *Will*,) it is no matter how they differ in their *Syllables* and their *sounds*. Shall I declare my *Judgement* then, (although in *weakness*, yet in *sincerity*) how *freewill* is *necessary* to the *choosing* of *good*, to which, *without Grace*, it is *altogether insufficient*? My judgement is, that it is *necessary*, not as a *Cause*, but as a *Condition*. Not as that, *by virtue of which*, we can *do* any thing that is *good*; but as that, *without which*, we cannot *choose* it. God's *Grace* alone is the *Cause* of the *good*, but *man's will* is as really the *instrument* of the *choice*. We can *do* good, as God's *Engines*, *without a will*; and so did *Balaams Asse* without a *Reason*. But we cannot *choose* good, without a *freewill*, as that *Asse* could not possibly *understand* what she *spake*, *without* a *Ratiocination*. This seems to me to be as *plain* as the *light*. And now I speak of the *light* (if my *Reader* please) by that *light* I will make it *plain*. We know the Sun is the *fountain* or *Cause* of *light*. And *light* the onely *means* by which we *see*. But yet the *opening* of the Eye-*lid* is a *necessary condition*, because if I *wink*, I am *dark* at *noon*. And if my Eye-*lid* is *held open* by such a *power* as I cannot *resist*, my Eye in that case cannot *choose but see*, and therefore cannot *choose to see*. My sight may be with *delectation*, but not properly with that which is call'd *election*. Thus if a man be never so much *delighted* in doing good, but (by reason of *necessity*) cannot possibly *but do it*, it is God that *choseth* that good, and the man doth onely *act* it. I say *God choseth*, by a *catachrestical* way of speaking, merely the better to *shew* my *thoughts*. For though God did *choose* to *make a world*, and *one* world, because it was in his power to have made *many worlds*, or *none at all*; yet I conceive it *absurd*, to say that God did *choose* to be *good*, or that he *chooseth* to *do good*, (in opposition to *evil*) because he *is good*, and *doth good* by an *absolute necessity*; he cannot *choose to be*, or *to do*, any *otherwise*. And so he *loves*, but doth not *choose* it. For if that were *true speaking*, it would be as *true speaking* to say, That God doth will his

being

being and *doing good whether he will or no*; or that he *cannot choose but choose*. Which is sure very *childish untoward speaking*. Onely he *chooseth* to *enable us* to *do* it, because he can *choose* whether he *will* so *enable* us, or not. When he *giveth* us his *Grace*, he hath the *power* to *withhold* it; when he *continueth* his *Grace*, he hath the *power* to *withdraw* it; therefore doth he *choose* both to *give* and to *continue* it. The *goodness* of his *essence* is not *arbitrary* and *elective*, but *spontaneous* and *natural*. Whereas the *goodness* of his *effects* in all his *Creatures* is not *naturally necessary* in respect of him, but *arbitrary* and *elective*, meerly depending upon his *choice* and *pleasure*. For he *gave* us our *goodnesse when we would*, and may *take it away* when he *pleaseth*. To *understand* this the *better*, and to *hold* it the *faster* in my *understanding*,

Betwixt *voluntary* and *spontaneous*.

51. I must carefully *distinguish* betwixt *spontaneum* (that which is *of its own accord*) and *voluntarium*, (that which is *freely* and upon *choice*.) The *first* is *agreeable* to *inanimate* creatures, the *second* only to *rational*. *That* is properly *oppos'd* to *violence*, but *reconcilable* with *necessity*, to which *this* is *oppos'd*. E. G. A stone *tends downwards* by a *natural*, and *necessary*, and *spontaneous* motion. It tends downwards of *necessity*, because it *cannot but do* so. And yet *spontaneously*, because it doth it *without violence*, and *of its own accord*. But yet that motion is not *voluntary*, nor doth the *stone choose* that kinde of *tendency*, because it could not *refuse* it, as not being furnisht with the *liberty* of a *will*. Thus when I made my entrance out of the *womb* into the *world*, I did not *choose* to go *forwards*, because I had *not* the *power* to stay *behinde*. I did it as a *spontaneous*, not as a *voluntary* Agent But now that I am capable either of *vertue*, or of *vice* and do *pursue* the *one*, in *refusall* of the *other*, I do it not onely in a *spontaneous*, but in a *voluntary* manner. We have the *perfect character* of a *voluntary Agent* in that admirable *παράδειγμα* of the *Son* of Syrach. *The Lord left man in the hand of his Counsel; if thou wilt, to keep the Commandements. He hath set fire and water before thee; stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given him.* I dare not like (*Marcion*) be more inquisitive, why God made man with such a freedome

Ecclesiasticus 15. 13, 14, 15, 16, 17.

of

of *willing* or *nilling*, then why he made the hand with those *two Muscles*, whereof the *one* doth move *to the taking* of a thing, and the *other*, to the *throwing of it away*.

52 Having spoken all this in order to the clearing of *resistibility* of the *working* of *Grace* in God's *Elect*, I think I cannot do better than to *apply* my reasoning to *two Examples* (at least as much of it as shall be needfull) whereof one must be the *Protoplast* before his *Fall*, and the other must be one of his *posterity*, whom we are very well assured to have been one of God's *Elect*. *Adam* was made in a state of *Innocence*, and (God not requiring any *impossibilities*, as *brick* without *straw*) had grace enough to have performed a most *adequate obedience* to God's *Command*. Which if he had not *resisted*, how could he have *sinn'd*? And if that *measure* of *Grace* was lessen'd before he *sinn'd*, how was the *taking away* of *Grace* any *punishment* of his *Fall*? Or, how was he then in the *state* of *Innocence*? If he was not, then was he *sinful before* he *sinn'd*. God doth not *take away* his *Grace*, unless to *punish* the *abuse* of it. But *Adam* did not *abuse* it before he *sinn'd*; and by our Saviour's Rule [*To him that hath shall be given*] God would rather have given him *more*, than have taken away *any*. From whence it follows, that though the *working* of *Grace* in the *heart* of *Adam* was so *strong* and so *perfect*, as to *enable* him to *stand*, and that in no lesse than a state of *Innocence*, yet was it also so *resistible*, as to suffer him to *fall*, and that into no lesse than a state of *perdition*. And although he had the favour to be *rais'd* again in *some measure*, yet it was not to that *Innocence* from whence he *fell*. So that as to his *first Covenant*, and his first *pitch* of *perfection*, his *Fall* was not only *total*, but *final* too. And indeed I would know, why our Saviour hath told us, that *from him that hath not shall be taken away even that which he hath*, if it is not for this reason, *because he hath lavisht out his talent*, and hath *resisted* that *power* of doing well which was *offer'd* him. Sure there is no better arguing than *ab actu ad potentiam*. Man *can resist*, because he *doth*. And I may wonder, as well as *Grotius*, why such men are not *confuted* by their own *experience*, who say that *Grace* in the *Elect* is *unresistible*, unless they will deny themselves to be of the *number* of the *Elect*. *David* hath

A result of the whole in two Examples.

Mat. 25. 28.

Grace to have done *better* than he did in the *double* matter of *Vriah*, but he *reſiſted* it with a *witneſſe*, and that for *ſome months together*. He was a *veſſel* of *election*; how then did he *reſiſt* the *Grace* of God, ſo as to *fall* into thoſe *damnable* and *killing ſins*, in which, if he had been *ſnatcht away*, he had *periſhed irreverſibly*? It was not *without grace*; (for he was one of the *Elect*) nor by its *concurrence*, (for God was not *guilty*) it was therefore *againſt* the *working* and *means* of *Grace*. Indeed if God did his *utmoſt*, ſuch as *David* could *never ſin*. Or if they could, it would argue *God* to be *conquer'd* either by *man*, or *Devil*. Unleſſe we ſhould ſay, that ſuch *omnipotent grace* doth *come*, and *go*, and *come* again, after the meaſure that God is willing a man ſhould *ſin* and *repent*, and *ſin* again. And therefore it is evident, that God Almighty, in his *Elect*, doth ſhew the *congruous*, *efficacious power*, but not the *irreſiſtibility* and *Almightineſſe* of his *Grace*. Sure *David* (and *Solomon*) did *fall* from *Grace*, by *reſiſting it*, in both acceptions of the word *Grace*; (as it is taken for gracious *living*, and as it is taken for the *favour of God*) and this *invincibly concluſible* even from that very *anſwer* which is wont to be *alledged* for *irreſiſtibility*. For they ſay that God had *decreed* the *Repentance* and *return* of *David*, and that therefore he could *not die*, *untill* he had *repented*. Which is ſpoken by them for *this reaſon*, becauſe if *David* had *not repented*, he muſt have *periſht*. Which yet he could not have done, if he had *continued* in the *ſtate* of *Grace*.

And that cleared from an exception.

53. If againſt this it is excepted, That though a *veſſel of Election* may *fall damnably from Grace*, yet he cannot *finally*, this is unworthy for a *Scholar* to *ſpeak*, or *hear*; for who ever was ſo *ſilly* as to *ſay* or *think*, that the precious *veſſels* of *Election* can *fall* away *finally*? this is not *anſwering* the *argument*, but *forſaking* the *Queſtion*. The *Queſtion* is, whether the *Grace* of God doth work *irreſiſtibly* in the *Elect*? not, whether or no it *brings them* to a moſt *certain* and *infallible* degree of *bliſſe*. (For they that *diſpute againſt* the *firſt*, *affirm* the *ſecond*,) *Grace* is proved to be *reſiſtible* in Gods *Elect* by ſuch examples as *David*. And to that it is anſwer'd, he could not *ſo reſiſt* as to fall away *finally*. Which is firſt a *ſkipping* from the *firſt* Queſtion to the *ſecond*, and *ſecondly*, it is to ſay (what no man living doth

doth *gainsay*) That *such as persevere unto the end can never fall away finally*. A grosse *identical proposition*, which doth not onely *betray* the *weaknesse* of that *opinion* which it *asserteth*, but doth *establish* the *Truth* of this very *Cause* which I am *pleading*. For it confesseth, that *Grace* is *resistible*, and onely denies that it is *finally resisted*. *David* was *able* to *resist* it, but he *did* not *resist* it *unto the end*. And every *technical Grammarian* can distinguish the *Act* which is implyed in the *Participle*, from the *Aptitude* which is couched in the *Adjective* in *bilis*. But (to hasten towards the conclusion of my Readers *sufferings*) there is also a *finall* as well as *totall resisting* of such a *Grace* as is *sufficient* for the attainment of *Glory*. For (not to speak of those men who *resisted* and *sinned* against *all the means* that could be used, *Isa.* 5. 4. and who *alwayes resisted the Holy Ghost*, Acts 7. 51. and who *would not be gathered*, *after* never so *many essayes*, Mat. 23. 37.) how many *Christian professors* are now in *Hell*, who when they were *Infants* were *fit* and *suitable* for *Heaven*? *Shall not I spare* Nineveh, *in which are above* 120000. *souls*, *which cannot distinguish betwixt the righ hand and the left*? Jonah 4. 11. God speaks there of *Heathen Infants*, towards whom his *Bowells* did *yearn* within him, and that upon the *impendence* of but a *temporall destruction*. But I speak here of *Infants born* and *baptized* into a *membership* of the Church. How many are there of such, who in their *harmlesse Non-age* were *babes* of *Grace*, and yet have *out-lived* their *Innocence*, so as at last to be transformed into *vessels* of *wrath*? I will shut up this *Paragraph* with the words of *Tertullian*. *Saul was turned into a Prophet by the Spirit of holiness, as well as into an Apostate by the spirit of uncleanesse. And the Devil entred into* Judas, *who for some time together had been deputed with the Elect*. And with the saying of Saint *Augustine*. That *if the regenerate and justified shall fall away into a wicked course of living by his own will and pleasure, he cannot say, I have not received, because he hath wilfully lost that Grace of God which he had received,*

Saulum tam Dei Spiritus vertit in Prophetam, quàm & malus spiritus postea in Apostatam. Judam aliquandiu cum electis deputatum postea diabolus intravit. Tert. de animâ c. 1

Si regeneratus & justificatus in malam vitam suâ voluntate relabitur, certò is non potest dicere, Non accepi, quia acceptam gratiam Dei suo in malum arbitrio libero amisit. Aug. de Grat. & Correp c. 6. & c. 9

by that will of his which was at liberty to ſin. And how exactly that Father *doth ſpeak* my *ſenſe* of this buſineſs, I leave it for any one to judge who ſhall conſult him *de præd. Sanct. l.* 1. *c.* 14. *De bono Perſev l.* 2 *c.* 1. *&* 6. *& l.* 2 *c.* 8. *&* 13. And I would very fain know, whether the *loſt Groat*, the *loſt Sheep*, and the *prodigal Son*, do not ſignifie (in our *Saviours Parables*) that a *true believer* may be *loſt*, and being *loſt* may be *found*, and again become a *true believer*. Which is as much as I deſire to prove the thing under conſideration.

CHAP. V.

54.

The Decree of Election conditional and reſpective.

HAving evinced to my ſelf (and that is all that I pretend to) First, that my will *of it ſelf* is *inclinable* to *evill*; and that, ſecondly, *of it ſelf* it is *not inclinable* to *good*; and that, thirdly, it is *inclined* by the *ſingular* and *ſpecial operation* of *Grace*, to the *refuſing* of *evil*, and to the *chooſing* of *good*, and that therefore in the *fourth place*, that *ſingular Grace* doth not work ſo *irreſiſtibly* as to *compel* an *unwilling will*, but yet ſo *ſtrongly*, as to *heal* a *ſick* one; not ſo *neceſſitating* the *will* of God's Elect, as that *inevitably* it *muſt*, but yet ſo *powerfully perſwading*, as that it *certainly will*, both *believe* and *obey*, and after *repentance perſevere* unto the *end*; I ſhould in *civility* to my *Reader* conclude this *Trouble*, if I were ſure that ſome men would not call it *Tergiverſation*; and if I were not *obliged* by *thoſe Papers*, which have been ſo *frequently*, ſo *falſly* (that I may not ſay maliciouſly) tranſcribed, and are *threatned* to be laid very *publiquely* to my *charge* (and which I plead in the *defence* of this mine own *publication*, which I ſhould never have *choſen* upon *ſuch* a *ſubject*, as I have *leaſt* of all *ſtudied*, and am leaſt *delighted* in of any other) to remonſtrate the *utmoſt* of what I think in theſe matters. For I do *ſtedfaſtly believe* (what I alſo *aſſerted* in that *extemporary Diſcourſe*, which was the *innocent cauſe* of this *unacceptable effect*) That Gods *Decree* of *Election* from all *eternity*, was not *abſolute* and *irreſpective*, but in re-

Quâ gratiâ non nova voluntas creatur, neq; in vita voluntas cogitur, ſed infirma ſanatur, depravata corrigitur, & ex malâ in bonam convertitur, ac interiore quodam modo trahitur, ut ex nolente volens efficiatur, & Divinæ vocationi libenter conſentiat, &c. Auguſt. de grat. & lib. arb. ad Valent. cap. 13.

Sicut præſcit, prædeſtinat, & propterea prædeſtinat, quia quale futurum ſit præſcit. Mala tantùm præſcit, & non prædeſtinat. Aug. in Reſp. ad calum. Pelag. ſub initium l. 6. Hypognoſticôn.

ſpect

ſpect unto, and in *preſcience* of ſome qualification, without which *no man is the proper object* of *ſuch* Decree. And this *I* prove to my ſelf from theſe waies of Reaſoning.

55. *Firſt*, I conſider with my ſelf, that there is *no ſalvation* but onely to *ſuch*, as are found to be in *Chriſt Jeſus*, in the day of *Death* and of *Judgement*. Which no man living can be, unleſſe he be qualified with ſuch *conditions*, as *without which* it is *impoſſible* to be ſo *found* (ſuch as are *Faith* and *Obedience*, and *Repentance*, after ſin, *bringing forth ſuch fruits as are worthy of Repentance*, and *perſeverance* in *well-doing unto the end*) That God will *ſave* none but *ſuch*, is *all mens Confeſſion*. And that he *ſaves* none but *ſuch* whom he *decrees* to ſave, is every whit as *plain*. Therefore none but *ſuch* are the *object* of *ſuch* Decree. For if he *decreed* to ſave any without *regard* or *reſpect* to their being ſuch, he might *actually ſave* them without *regard* or *reſpect* to their being *ſuch*. Becauſe whatſoever is *juſtly decreed*, may be juſtly *executed* as it is decreed. But it is granted on all ſides (as I ſuppoſe) that God will ſave *none* except *ſuch* as are found to be in *Chriſt* with the aforeſaid *qualifications*; & therefore it ſhould be *agreed* on all ſides, that he *decreed* to ſave *none* but *ſuch as they*. And what is that but a *reſpective* and *conditional* Decree, made in *intuition* of our *being* in *Chriſt*, and of our being ſo *qualified* to be *in Chriſt*? So that although *our election is not of works*, but *of him that calleth*, yet *good works* are required as a *neceſſary condition*, though utterly unworthy to be a *cauſe* of *our election*. Nor can it be without reſpect to the *condition* of the *Covenant*, that the *Covenant* is *made*, and the *promiſe decreed* to be *fulfilled*.

Proved by reaſon from its being reſpective of our being in Chriſt, and of the conditions by which we are ſo.

56 *Secondly*, I conſider, that the *Decree* of the *Father* to *ſend* the *Son* to be a *ſecond Adam*, was in *reſpect* and *regard* to the *backſliding* of the *firſt Adam*. Without which it was *impoſſible* that the Son of God ſhould have been ſent to be the *Saviour* of the world. And the *decree* of God Almighty to ſave the *firſt Adam*, was in regard of and *reſpect* to the *meritoriouſneſs* of the *ſecond Adam*. For God *adopteth* never a *child*, nor doth *acknowledg* him for *his own*, ſo as to give him *eternal life*, unleſs it be for the ſake of his *only begotten Son*. Firſt, God *pitied* a *wofull world*, then he *loved* what he *pitied*, next he *gave* his own *Son* to *ſave* what he *loved*

Eph. 1. 4, 6. Rom. 8. 29. 1 Cor. 5. 15.

loved, and upon the *condition* of *believing in his Son*, he gave it a promise of *eternal life*. For so *believing* is *interposed* betwixt *love* and *life*, in the 3. of S. *John* verse 26. *God so loved the world*, that he gave his onely *begotten Son*, that whosoever *believeth in him*, should not perish, but have *everlasting life*. From this Text it appeareth, that God *loved* the *world before* he *gave* his Son to it; for *therefore gave* he his *Son*, because he *loved* it. But it was not a *love* by which he loved it to *life everlasting*; for with such *love* he onely loved it in his *Son*. And the world is not capable of such a *love* without the *condition* of *believing*. It was therefore in prescience of our *believing in Christ*, that God *elected* us to *life eternal*. For Christ is not *onely* the *means*, (as some affirm) but the *meritorious cause*, and the *Head* of our *Election*. *Christ was foreknown*, 1 Pet. 1. 2. and *we in him*, Rom. 8. 29. Christ was *predestin'd*, and *we by him*, Ephes. 1 5.

And from the nature of Election. Εἰπὼν καὶ ἐκλογὴν ἔδει-ξεν ὅτι κ) διὰ-φορον ἀλλήλων ὑδεὶς κ) ἀκ-λήτε κ) ἕτε-ρον ἀπ' ἑτέρου, εἰ μή τι αὐτὸς διαλλάσοι. Oecum. apud Epist. wint. de Artic. Lamb. Jud.

57. *Thirdly*, I consider, that there must be a *Difference* before there can be an *Election*. *Love* indeed is an *act* of *favour*, but *Election* is properly an *act* of *Judgement*; a *preferring* of the *better* before the *worse*. They that say God *Elected* such a number of men without the least *intuition* of their qualifications by which they are differenced from the *Reprobated crew*, do speak *illogically* (to say no worse) how much *safer* is it to say, That because such men as are *in Christ by Faith*, are *better* than such as are *out of Christ* by *Infidelity*, therefore *those* are *taken*, and *these* are *left*? Nor doth this *derogate* from *God*, or *arrogate* to *man*, to say, he *chooseth* his own *gifts*, any more than it doth, to say, *he crowns them*. For God doth *give* us the *advantage* of our being *in Christ*, as well as *choose* us for that *advantage*. First he *giveth* us his *Son*, next he giveth us his *Grace* whereby to *enable* us to *believe* in his *Son*, and *so believing* he doth *Elect* us. So that here is no *matter* for man to *boast* on; he having *nothing* which he hath not *received*, no not so much as his ἀντεξούσιον. It is *God* that *makes* the *difference*; as well as *God* that *chooseth*. And it seems this very argument from the *Nature* and *Use* of the word *Election*, did prevail with S. *Austin* and *Occumenius*.

nius. St. *Auſtin* ſaith expreſly, that *Juſtification* precedeth *Election*; and his reaſon is, becauſe no man is *elected unleſſe he differ from him that is rejected.*

Non tamen Electio præcedit Juſtificationem, ſed Electionem Juſtificatio. Nemo enim eligitur, niſi jam diſtans ab illo qui rejicitur. Unde quod dictum eſt, Quia elegit nos Deus ante mundi conſtitutionem, non video quomodo ſit dicendum niſi præſcientiâ. Auguſt. ad Simpl. l. 2.

58. *Fourthly*, I conſider that the whole *Tenor* of the Scriptures, in the *Judgement* of *all* the Fathers, who are beſt able to *underſtand them*, teacheth no other *prædeſtination*, than *in*, and *through Chriſt*, which is *reſpective* and *conditional*. First the Scripture gives us none but *conditional promiſes*, ſuch as, *If any man keep my ſaying, he ſhall never taſte Death. Whatſoever a man ſoweth that ſhall he reap.* And *we ſhall reap if we faint not. If any man will hear my voice, and open the doore, I will come into him*, &c. Nay even the very Texts which are wont to be urged for *irreſpective Election* do ſeem very preciſely to *evince* the *contrary*. For when God is ſaid to *prædeſtine* according to *his good pleaſure which he had purpoſed in himſelf*, the word εὐδοκία rendred *good pleaſure*, doth not ſignifie the *abſoluteneſſe*, but the *reſpectiveneſſe* of his *will*. For it *relateth* to ſomething in which God is *well pleaſed*, and that is *Chriſt*. It being impoſſible for God to pleaſe *himſelf* with *mankinde*, or for *men* to be *acceptable* and *well pleaſing* to God, any otherwiſe than in *him*, of whom it was ſaid, *This is my beloved Son in whom I am well pleaſed.* Beſides, *all* thoſe *Scriptures* which doe teach *univerſal Grace*, and *Redemption*, (which I ſuppoſe hath been *proved* in the proſecution of my *firſt Principle*) do ſeem to me moſt clearly to inferre a *reſpective* and *conditional Election*. For if it is true, that Chriſt did offer up himſelf, not only *ſufficiently*, but *intentionally* for all; if he did *earneſtly deſire*, that *every one* would *come in*, upon the preaching of his *Word*, and receive the benefit of his *Death* and *Paſſion*; if his *warnings* were not in jeſt, and his *invitations* ſerious; if [*depart from me ye curſed*] was therefore *foretold*, that every one might *beware* and not *obtrude* himſelf upon that *ſentence*; If he is *unwilling* that any one ſhould be

Proved by Scripture.

Joh. 8. 51.
Gal. 6. 7, 9.
Rev. 3. 20.

Eph. 4. 9.

caught

caught in the *Serpents ſnare*, who ſhewes to *all* (without exception) a *certain way* to *eſcape*; if (as St. *Auſtin ſpeaks*) *he* is deſirous not to *ſtrike*, who bids us *look* to our *poſture*, and *ſtand* upon our *Guard*; if (as St *Auſtin* ſpeaks *again*) he ſhews his *power* to *puniſh none* but only thoſe that *refuſe* his *Mercy*; and would not *damn* any *one* without *reſpect* to *ſin*, who gave his *own Son* to die for *all*; then his refuſing of the *Goats* in reſpect of that which makes them *differ* from *Sheep*, infers his *Election* of the *Sheep*, in *reſpect* of that which makes them differ from *Goats*. And I have made the more haſt to make this *Inference*, becauſe as the *reſpectiveneſſe* of *Election* needs not otherwiſe to be proved than by the *reſpectiveneſſe* of *Reprobation*; ſo they are both taken for *granted*, upon the ſuppoſition of *Chriſt*'s having dyed, not only *ſufficiently*, but *intentionally* for *all*. Towards which (having diſcourſed ſo largely of it already) I will only offer this *one conſideration*, which *meets* my *pen* as I am *writing*, and even *obtrudes* it ſelfe upon me to be *delivered*. It is briefly this. That ſince our *Saviour* upon the *Croſſe*, did very *heartily pray*, even for thoſe very *homicides*, and *parricides*, and *Deicides* that *kill'd* him, we have no reaſon but to believe, That he *laid down* his *life* even for them that *took it away*; and that he *died* for *all* for whom he *prayed*. And yet we reading of their *Murders*, but not of their *Repentance*, I ſhould be loth to tell *my people*, that thoſe *crucifying wretches*, were *precious veſſels* of *Election*, (in complyance with that opinion, that *Chriſt died only for the Elect*) leſt they ſhould *comfort* up themſelves in the moſt *crimſon ſins* that can be named (like ſome in the world) as *well conſiſting* with their *pretenſions* to the *Kingdome* of *Heaven*. And yet in my *ſhallow Judgement*, (which becauſe it is *ſhallow*, I do ſubmit to thoſe of *deeper* and *profounder reach*, how *dogmatically* ſoever I may ſeem to have ſpoken in many places of this Diſcourſe) I ſay in my ſhallow Judgement, Chriſt dyed for *all* for whom he *prayed*; and he *prayed* for them that *curs'd themſelves*. *His blood be upon us* (ſaid they) and yet (ſaid he) *Father forgive them*. He made his *Murderers Execration* become his *prayer*. He took the *poyſon* out of their

Aug. in Serm. 28. de Sanct.
Idem contra 2 epiſt. Pelag. l. 3 c. 2.
Idem de ſp. & lit ad Marcell. c. 33.

their *Curse*, *and* made it *wholsome* for them. He *wished*, as well as they, *that his blood might be both upon them and upon their children*; but in his own most *merciful*, not in their *barbarous* and *cruel sense*; for they meant the *guilt*, He the *benefit* of his *blood*; and would have it *light on them*, not to *accuse*, but *cleanse* them. And yet I dare not affirm, that they were all a *portion of God's Elect*.

59. Lastly, I consider, that the main *stream* of the *Fathers* doth *run* this *way*. And not to trouble my Reader with such a *Catalogue* of particulars, as I gave in before, for a *Conditional Reprobation*, (which yet I think were very easie upon a very *small warning*) I will content my self at present to prove what I say from the confessions of Beza, and Doctor *Twisse*. First *Beza* in his *Comment* upon *Rom.* 11. 2. rejects the Judgement of the *Fathers*, because they are not (as he would have them) for the *absolute*, *irrespective*, *unconditional* way. And Dr. *Twisse* confesseth, that all the *Ancients*, before St. *Austin*, did place the *object* of *God's Election* in *Fide prævisâ*. At which St. *Austin* was so far from being any way displeased, as that (with very great *reverence* to their *Authority*) he made it appear to be an *innocent* and *harmlesse Tenent*. He affirmed that all the *Fathers*, who lived before himself, agreed in this, *That the Grace of God is not prevented by humane merits*. Which *one profession* he thought *sufficient for the asserting of the free Grace of the Divine prædestination*. To which saying of St. *Austin*, because I finde that Dr. *Twisse* doth very *readily subscribe*; I ought in reason to be secured from any very *hard censure*, because I am not an *affirmer* of *humane merits*, much lesse do I *place* them in a *precedency* to *Grace*.

And by Antiquity, from the concessions of Anti-remonstrants.

Patres hic nullo modo audiendi qui ad prævisionem hoc referunt.

Beza *in* Rom. 11. 2. edit. 2.

Twiss. in Vin. Gr. l. 1. part. 1. Digr. 8. sect. 4. p. 110.

August. de bono persever. c. 19. & 20.

Twiss. loco citato.

60. I conclude with a desire of so much *liberty* of *conscience*, as to believe with St. *Paul*, That *God is a respecter not of* * *Persons*, but of * *Works*. That my *sins* are *perfectly* and *entirely mine own*. And that if I do any thing that is *good*, it is *not I that do it*, but the *Grace* of *God* that is *in* me. Yet so, as that *I can* do *all things* through him that *strengthens me*. And who doth *so strengthen* as that I *may* do them, but not so *force* me

The Conclusion.

* Rom. 2, 11. * verse 14.

1 Cor. 15. 10.

me as that I *muſt*. In this, and every other thing, I have been long ſince taught by *Vincentius Lirinenſis*, (whom I ſhall ever obſerve to the *utmoſt* of my *diſcretion*) To *opine* with the *moſt*, and *moſt judicious*, rather than with the *feweſt*, and leaſt *diſcerning*. *Opiniaſtrete* is a *fault*, but *Fallibility* is *none*. If my *Teachers* are in the *right*, they have *knowledge* enough to make me *moderately inſtructed*: if they are any where in the *wrong*, they have *authority* enough to make me *pardonably erroneous*; if I have not *perſpicacity* to *comprehend* them as they deſerve, it ſeems they have *Depths* enough to prove, I am *Invincibly ignorant*.

The End.

A Poſt-ſcript.

HAving been many times *deſired*, and at laſt *prevailed* with, to permit theſe *Notes* a ſecond time unto the *Preſſe*, I ſome what *more* than *intended* (for I had made ſome *preparations*, as well by *adding many* things, as by omitting ſome * few) to have improved and advanc'd them into the *dignity* of a *Volume*, to which in *juſtice*, as well as *modeſty*, they have not *hitherto pretended*. But I was prompted by *ſecond thoughts*, to which I commonly *ſubmit* my *firſt*, onely to adde ſuch *running Titles* over the heads of the *Pages*, with ſuch notifications of the *chapters* and *ſections* relating to them, as ſeemed to be of *advantage* to *common Readers*: Neither inlarging nor diminiſhing the *things themſelves*, but taking *care* to have them printed, not onely *page for page*, but *line for line* as they were *before*. And to this courſe I was *led* by *two reaſons* more eſpecially: Firſt, that no *correptorie correptor* might have any *pretence* for new *Inventions*; and not onely no *cauſe*, but no *occaſion* to accuſe me of *Tergiverſation*. Next, that the Reader might diſcerne, with his greateſt *eaſe*, in what an *incomparable* manner both my *words* and *pages* had been *miſquoted* by my *Corruptor*, in his *Aſperſions*, and how *truly* cited by *me*, in my *Defence*.

* I mean the things that are *perſonall onely*, by way of *Remonſtrance* or *Apologie*, and not exactly *material* to the *Queſtions* under *Debate*.

Who-

Whosoever shall have the *patience* to view the *structure* here *laid*, and those *unquestionable* Pillars on which it *lies*, or shall be at the *pains* to *compare* the *Rivulets* with those * *two Fountains* from whence they *stream*, He will think it *more* than *strange*, that any man should be *transported* with such *exorbitancies* of *passion*, as to *load* me with *dirt*, for no other reason, than that he *hated* to see me *clean*: That so much *money*, and *sweat*, and *Time*, and *Conscience*, should be so *lavishly laid out* in such *impure and cheap stuff*, as 'Pelagian, Socinian, Jesuitical, 'Atheistical, Dragon, Devil, Impudent, Diabolical, Satanical Blas-'phemer, and a world of *merchandize* besides, fetcht from the same place of *Trafick*; and all for no other *cause* or *provocation*, than my *Clearing God's Will*, and laying *Blame* upon mine *Own*. * p. 6.

This kinde of usage puts me in minde of what was said by King *James* in that *Preface* which he made to his *Basilicon Doron*. * 'If the charitable Reader will advisedly consider, both the 'method and matter of my Treatise, he will easily judge what wrong 'I have sustained by the carping at both.— I would have thought my 'sincere plainnes in the first part, should have ditted the mouth of the 'most envious Momus, that ever hell did hatch (they are the Kings own words) 'from barking at any other part of my Book upon 'that Ground; except they would alledge me to be contrary to my self, 'which in so small a Volume, would smell of too great weaknesse and 'sliperinesse of memory. — * Some fraughted with causelesse envy at 'the Author, did greedily search out the Book, thinking their sto-'mach fit enough, for turning never so wholsome food into noisome 'and infective humors. — which hath inforced the untimous Divul-'gating of this Booke, far contrary to my intentions, as I have alrea-'dy said. — * Well, leaving these new Baptizers and Blockers of 'other mens Books, to their own Follies, I return to my purpose. This again puts me in minde of what was said by another *King*, to whom King *James* was but a *Subject*. 'a If they have called 'the Master of the house Beelzebub, how much more shall they 'call them of his household? the Disciple is not above his Master, 'nor the servant above his Lord; it is enough for the Disciple that he 'be as his Master, and the servant as his Lord. So that I have no reason to *afflict* my self with any *Calumnies* already *past*, or to *flatter* my self with any *hopes*, that I shall be able to *prevent* * Βασ. Δωρ. in Præf. ad lect. p. 6, 7. * Ibid. p. 16. * p. 20. a Mat. 10. 24, 25.

them for the *time to come*; for when the children of Men are *ſet upon it* to be *injurious*, neither the *Serpent* nor the *Dove*, nor *both together* can eſcape them. Had there been place of *evaſion* either for *innocence*, or *circumſpection* (*innocence* giving no *cauſe*, and *circumſpection* cutting off *occaſions*) ſure *John the Baptiſt* had not been *ſlander'd*, muchleſſe our *Saviour*: Yet were they (*each* of them) *ſlander'd*, not onely upon *divers*, but upon *contrary pretences*. *John* came unto the world *neither eating nor drinking*, and they ſaid, *He had a* [b] *Devil*. Our Saviour came *both eating and drinking*, and they ſaid, behold a man [c] *gluttonous and a wine-bibber*. Now becauſe it is evident, that let a mans converſation be what it *can be*, he muſt *eat*, or not *eat*, *drink* or not *drink*, No man therefore hath an *exemption* from being *ſmitten* with the *Tongue*; for if he is ſeen either *eating* or *drinking*, he is liable to be called either a *Glutton*, or a *Drunkard*, becauſe *Gluttons* and *Drunkards* do *eat* and *drink*. And if he is ſeen neither *eating* nor *drinking*, he is as apt to be *reported* to have a *Devil*, becauſe a *Devil* doth neither *eat* nor *drink*. From all which I gather, That the *diſeaſe* of *evil* and *falſpeaking* (which a *late Author* in two words hath called *Correptorie Correption*) is ſooner *cured* by a mans *careleſneſſe*, than *prevented* by his *Care*: For ſome are able to *create* as well the *matter*, as the *Form* of their *Inventions*; and if we will not [*] be ſo *liberall*, as to *give them occaſion*, They will then be ſo *bold*, as to *take* occaſion without our *leave*.

b Mat. 11. 18.

c verſe 19.

* 1 Tim. 5. 14.

What I ſpeak on this *Theme*, is not onely in relation to thoſe *unparall'el'd Inventions* already publickly diſcovered, but in relation to *ſome*, which have happen'd *ſince*; which if they had *not ſince* happen'd, I had not made the leaſt *reflection* upon that which was ſufficiently made known *before*. There is (it ſeems by the effect) a Generation of men who when they cannot hurt *publickly* by force of *Argument*, or *dint* of *Pen*, they love to try a more *ſecret* and *private* way, ſaying within themſelves, (as *once* they did of *Jeremiah*) [d] *Come let us deviſe deviſes againſt him*; *Come and let us ſmite him with the Tongue*. There are certain *Rumigeruli*, whoſe *Trade* in *Engliſh* is expreſſed by *Whiſperers* and *Tale-bearers*, who having [e] *learnt to be idle* (as the Apoſtle ſpeaks of ſome young widows) and being

d Jer. 18. 18.

[e] μανθάνουσι 1 Tim. 5. 13.

perfect

perfect in *that kinde* of *learning*, go *wandering about from house to house*, nor is that the worst of them; for *they are not* [f] *onely idle* (as the Apostle goes on) *but Tattlers also and Busie Bodies, speaking things which they ought not.* They advise the people in effect, not to *use* their own *eyes*; or if they do, not to *trust* them; not to give up their *Assent* to what they *know*; nor to *confide* in their *experience*: But to *believe* what they are *told*, or to *tell* it as freely as if they were *able* to *believe it*, and to do it the more *demurely* by how much there is the *greater need*, as being quite *against* the *verdicts* of *sense* and *reason*. This brings into my memory the words of *Prosper*, [g] *Quod in aperto clamare jam metuunt, in secreto seminare non quiescunt.* And that other saying of *Cicero*, *Sordidum genus hominum, qui parùm proficiunt, nisi admodum mentiantur.*

[f] οὐ μόνον δὲ ἀργοὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, &c. Ibid.

[g] *Prosper contra Collat. cap. 44. p. 413. ex August Epist. ad Sixtum 105*

Now because there are those who put their * *Trust* in their *Inventions*, and [h] *teach their Tongues to speak lies*, and *make Forgeries their* [k] *Refuge*, I think it a *Duty* to my *self*, who have been [l] *slanderously reported* in several kindes, and a *Duty* which I owe both to the Reader in generall, and to the *credulous Receivers* of such Reports, at least to *declare* as S. *Paul* did, that such Reports are *slanderous*. S. *Paul* complained that *He was slanderously reported*, in being affirmed to have said, * *Let us do evil that good may come*; For which report notwithstanding there was not any *just cause*, yet at least there was some *little colour*; because the Apostle had said, That *the* [m] *unrighteousness of men commendeth the righteousnesse of God*, and *that the Truth of God through mens* [n] *lies might the more redound unto his Glory*. Upon occasion of which words, either not really *understood*, or else *industriously mistaken*, he was *reported* by his Enemies to have said *another Thing*, viz. That *Evil might be done in order to a good end*; which was so *far* from having been said by the *Apostle*, that he declared it a *Slander*, and farther pronounced of the *Reporters*, That *their* [o] *Damnation was just*. This was said of those men who had some *colour* for their *Inventions*. But there is not any the *least colour* for my being reported to be a *Jesuite*, or a *Denyer of original Sin*, or a *Socinian*, or a *Pelagian*, or the *Author of Books which I never read*, or a *presumptuous affirmer that I am without sin*, or any other of *those things*

* Isa. 59. 4. Jer. 7. 8.

[h] Jer. 9. 5.

[k] Isa. 28. 15.

[l] Rom. 3. 8.

* Ibid.

[m] verse. 5.

[n] verse 7.

[o] verse 8.

things of which I am *Slanderously reported* to have been *guilty*, I must therefore desire the *equall Reader*, that if he is not already, he will *learn* at least to be *mistrustful*, and not admit of any *Traditions* concerning *me* and my *Betters*, from such an *uncreditable* Historian as giddy *RUMOR*. But that he will judge of *other men*, as every man doth judge of *Trees*, by the nature
P Mat.7.16.20 of the P *fruits* which are seen to *grow* from them; *viz.* the *Quality* of their *writings*, and the constant *Tenour* of their *Lives*. The words of King *James* to his Son *Henry* are very
q Βασ Δωρ l.2. p 99.& 100. *apposite* and *suitable* on this occasion. [q *Principally, exercise*
1. *true wisdome in discerning wisely betwixt true and false Reports:*
2. *First, considering the nature of the person Reporter: Next, what*
3. *interest he can have in the weal or evil of him of whom he maketh*
4. *the report: Thirdly, the likelihood of the purpose it self. And*
Lastly the nature and by past life of the delated person: and where
ye finde a Tattler, away with him. —— It is better to try reports,
than to foster suspicion upon an honest man; for since suspicion is
the Tyrants sickness, as the fruit of an evill conscience, potius in
alteram partem peccato: *I mean, in not mistrusting one, whom*
to no such unhonesty was known before.

It may perhaps be of *use* to such as are *forgers* of *Calumny*, to
* Διάβολος *Diabolus. Diable. Diavolo. Devill.* be told how *inhumane* a sin it is, and how *peculiarly Diabolicall*. I say *peculiarly* Diabolical, because it hath pleased the *Holy Ghost* to give the *Devill* the *name* of **Devill*, even from that his *chief Property*, of raising *Calumnies*, and framing *lies*. Thence
r Joh.8.44. said our Saviour to the *Jews*, *Ye are of your Father the* r *Devill, who when he speaketh a Lie, he speaketh of his own*: from whence
r Ibid. there is nothing more evident, than that the *Devil* is the r *Father* as well of *Lyars*, as of *Lies*. It may also be of *use* to such as are *able* to *believe* the most *incredible* Narrations, to consider
s *Correp. Corr. Epist. Ded. 2. p. 16.* the *deceitfulness* of that old *Proverb* (to which they trust and give credence) to wit, that *a great deal of smoak doth argue at least some little fire*: For the most impure *Dunghill* may *smoak*
† *Id ibid.* p.15. and *vapour*, when yet there is not the least *Fire* that can be pretended to be the *cause*. And therefore if any man shall *liken*
t That *Dragon* was the old *Serpent*, the *Divill and Satan*, Rev.20.2. me to that t *Dragon* of t *Hell*, *Rev.*12.15. or † *use* to call this *Copy* of *harmless Notes*, † *Dæmon Meridianum*, that is, a *masculine-neuter noonday Devil*, His Reader must not think so hard[ly]

hardly of my *perſon*, or my *Papers*, as to give the *leaſt credit* to ſuch *Reports*, till we are able to ſhew him ſome *Cloven* Feet.

Now becauſe I am *aſcertain'd* by ſeveral Authors, that my *Notes* and *I* ſhall be aſſaulted by ſome *new Machines* of the *old Engineer*, aſſoon as a *Stationer* ſhall be found of a more *daring complexion*, than thoſe that hitherto have *refuſed* to thruſt the Things into the *light*; and becauſe it is eaſier of the two, to *prevent* a Calumny, than to *expell* it, and becauſe I would abſtain (as much as in me lyes) as well from every *appearance*, as from every *kinde* of ſo great an *evill*, as that of *raiſing* a *falſe Report* (which I ſo groundedly *hate*, and ſo feelingly *condemn*, that if through *ignorance* or *credulity*, I have *wronged* any man, I will upon *knowledge* of any ſuch wrong, make as *ample ſatisfaction*, as *I* am able to require from my *Delators*) *I* ſay for theſe good reaſons, *I* think it fit that *I vindicate* my ſelf and others, from the leaſt *ſuſpicion* of having *injur'd* the late moſt learned and pious *Primate* of *Armagh*, whoſe *utter diſlike* and rejection of *all the Doctrines of Geneva*, touching the *points* in debate betwixt my *Neighbours* and my *ſelf*, I did publickly affirm, not without juſt *ground* and mature *deliberation*. For which, however I am *cenſur'd* and *threatned* too, yet am *I* not able (being innocent) either to be troubled at ſuch *unkindeneſs*, or to be *ſcared* with ſuch *Bugs*. For firſt *I* ſpake what *I* ſpake (and I ſpeak it ſtill) to the *immortall Honour* of that *Great Prelate*, who preferred *Truth* before *Error*, although the Error was *ſuch* as had *firſt* poſſeſt him. The firſt point of honour is to *repent* us of our *ſins*, and the *next* to that, is to *retract* our *aberrations*. If I had ſpoken without *witneſſe*, *I* had but *charitably err'd*, becauſe in *materia favorabili*, *non odioſa*. I ſaid no more of my Lord *Primate*, than of King *James*, and Biſhop *Andrews*, and *Melanchon*, who in the *declining* part of their *Lives*, did alſo change their *Judgments* unto the *better*. I ſaid no more in effect, than that the Reverend *Primate* did conform his Judgement (and ſo *profeſſed* not long before his Death) to *all* the *Fathers* of the *Church* for the firſt *four Centuries* after *Chriſt*; as even the Adverſary muſt grant, unleſs he will venture to accuſe S. *Auſtin's* * *Second*. In ſaying, that the *Primate* did embrace the Doctrine of *Univerſall Redemption*,

* *Proſp Aquit. in Epiſt. ad Auguſt.* p. 886.

(which

(which I can prove by many moſt *unqueſtionable* Perſons, who had it poured into their *ears* by the Primates own *Mouth*) I do as *good* as ſay *all*, although *not all* I have to *ſay*. And yet in ſaying *that*, I ſay no more, than that his Lordſhip did concur with the Evangeliſt S. *John*, who hath delivered his *Belief* in theſe plain words, That *Jeſus Chriſt the righteous, is the propitiation for our Sins; and not for our ſins Onely, but Alſo for the ſins of the WHOLE WORLD*, 1 *Joh.* 2. 1, 2. In a word, whoſoever ſhall appear to hold that *Negative* (which by being but a *Negative* will be *impoſſible* to be *proved*) That my Lord Primate *of Armagh* did *not* declare his *Rejection* of thoſe Opinions which I *reſiſt*, and which himſelf had embraced in former Times, will wrong the *memory* of the Biſhop, to whom in *ſingleneſs* of *affection* I have done this *right*. And of what *I now ſay*, or ſaid *before*, I am ready and willing to give a ſatisfactory Account, either *privately*, or *publickly*, to *Friends*, or *Enemies*, as *Occaſion* ſhall *ſerve*, or *need require*. What I ſaid will be proved by ſeveral learned and Grave *Divines*, who had *Conference* with the Biſhop upon *that ſubject*; and will be glad, upon juſt occaſion, to *atteſt* the ſame under their *Hands*. And to vindicate my ſelf in this particular, as well as the *Friends* of the Biſhop, who are the *witneſſes* of his *Change*, and of the Biſhop *himſelf* eſpecially, whoſe is the *happineſſe* and the *Glory* to have *profeſt* it, was one of my principal *Inducements* to give the Reader this little Poſt-*ſcript*.

ERRATA.

Page	*Line*	*Read*
1.	8. *in marg.*	Joh. 8.14.44;
8.	2. *in marg.*	Prov. 19.3.
9.	6. *in marg.*	Sect. 4. p 71.
9.	8. *in marg*	p. 66.
17.	4. *in marg.*	ἂν ὅτι.
22.	18. *in marg.*	percipit.
23.	18. *for hath r.*	had.
26.	29,30.	ἄχρι ἡμαρτηκότας.
27.	1.12.15.	miſeratur προσωμόνον.
32.	*ult.*	meen.
44.	4.	dubitanter.
45	13. *in marg.*	poſſet.
46.	23. *after* forgiven,	*dele* ſtill *after* ſhall *r.* ſtill;
50.	*ult.*	Apoſta-y.
60.	19.	Ezek. 26.27.
64.	1. *for we r*	he.

The End.

THE
Divine Philanthrophie
DEFENDED.

THE
Divine Philanthropie
Defended
Againſt the *Declamatory Attempts* of certain late-printed Papers Intitl'd *A Correptory Correction.*

IN

Vindication of *ſome Notes* concerning *Gods Decrees*, Eſpecially of *Reprobation*,

---

By THOMAS PIERCE Rector of *Brington* in *Northamptonſhire.*

Auguſtin. l. 6. Hypognoſticon ad Calumn. Pelag. p. 880.

Non miramur Vos *de* Nobis, *id eſt*, Homines *de* Hominibus, *falſa poſſe* confingere.

We doe not wonder that men are able to bear falſe-witneſs againſt their *Neighbours.*

LONDON,
Printed for *Richard Royſton* at the *Angel* in *Ivie-Lane*, 1657.

To a Perſon of Honour and Integrity.

Sir,

YOur moſt obliging Reſentment of the late *un-Neighbourly* uſage which I have publickly received from that *ſtrange* Perſon, whom you mention ſo *ſeverely* under the Title of Mr. *Waſpe*, is that for which I muſt *thanke* you, but *chide* you too. For what *uſe* do you make of your *Philoſophy*, and that *Government* of the *Will* which we are wont to talke of, whilſt you appear to be ſo deeply and *overſenſibly* concern'd in any mans *ſwaggering* againſt the innocent and careleſs *MOON*? The very *worſt* that you can ſay of my *Dear Antagoniſt* (whoſe *pretious Soul* I do proteſt is *dearer* to me then my *Eyes*) is in effect and *ſubſtance* no more then *this*, that he is vehemently *Angry* without a *Cauſe*, and bitterly *reproachful* without a *Reaſon*, and moſt *Inventive* of *Accuſations* without the *leaſt Ground*. But what neceſſity could there be that you ſhould expreſs his *miſdemeanours* by ſuch an *auſtere Hypotypoſis*, as [*That* "*He foames upon my Name, and offers violence to* "*my Cloſet, and committed great lewdneſs with my* "*baſhful-reluctant-unwilling-Papers, and that now in a*

« *Libel of above thirty sheets He even tears and scratches* « *and incessantly biteth my Reputation?*] might not this have been *cloathed* with *cooler* words, if you had not been a little *heated* by his *great Fire*? I for my part will not *answer* him according to his *Folly*. And whilst in *Revenge* of my *Doctrines*, [That *Sin* is none of the *Objects* of God's *Absolute Decrees*, but of his *real Hatred and sincere Detestation*; that God *decreed* to *punish* no man without *respect* unto his *Sins*, nor to *save* him any *otherwise* then as being *in Christ*; that *Christ* is *intentionally* the Saviour of *all*; and that none can *continue* to have an *Interest* in *Christ* without *Obedience* as well as *Faith*, or without *Repentance*, *New Life*, and *Perseverance unto the end*,] I say, whilst Mr. *Barlee* doth, in *Revenge* of these Innocent Doctrines, load my Person and my Papers with such *un-* « *friendly Appellations*, as [*unconscionable*, and *Grace-* « *less*, *Proud*, and *Stomackful*, *Insolent*, and *Malepert*, « *Frontless*, and *Impudent*, of *an Adulterous Forehead*, « and *Atheistical*, *Slanderous Dragon*, and *Satanical* « *Blasphemer*, *raging against Heaven*, and *belching out* « *Blasphemies against the Scriptures*, *Poisonous*, *Trioboo-* « *larie*, and *Diabolical*, *nay*, *worse then Diabolical witti-* « *ly wicked*,] with an innumerable company of such like things, I am content to expresse them after the manner of the *Psalmist*, by saying that *he hath* [a] *opened his mouth wide against me*, *and* [b] *devised deceiptfull words against them that are quiet in the Land. A* [c] *false witness is risen up*, *and* (*rewarding me evil for Good*) *hath laid to my charge things that I knew not.*

[a] Psal. 35. 21.
[b] Verse 20.
[c] Verse 11. 12.

And I pray Sir tell me, why should you be so offended with his *irreverence* towards *me*, who (in his *Doctrine* of *Decrees*) speakes much more

* *hardly*

**hardly* of his *Creator*? If he hath been ſo *unhappy* as to abuſe *himſelf*, and *me*, (but moſt *himſelf*, becauſe *me*,) the *firſt* ſhould only ſerve to exerciſe your *pity*, and the *ſecond* only your *pardon*. For in *this* we ſhould follow the example of *David*; who however impatient of a *prophane Goliath* that offer'd *indignities* to his *God*, and *affronts* to his *Religion*, yet he ſlighted the *railings* of curſing *Shimei*, becauſe they reach't no farther then to his *Perſon*. I confeſſe it is my *duty*, when I finde a *ſlander* caſt upon the *will* of our *God* (whom we have the *honour* and the *happineſſe* to *ſerve* and *worſhip*) to be affected as *David* was, and as you your ſelf now are, with equall *reſentment* and *Indignation*.

* If you deſire ſome examples without the labour of ſearching for them, you may turn to that which I have ſpoken in my following diſcoveries, Chap. 1. Sect. 5. p. 23, 24, 25, 26. and chap. 3. Sect. 31, 34, 35. and chap. 4. Sect. 21. 24, 28, 29. and from Sect. 33. to the end. and Sect. 28. p. 110, 111, 112, 116.

But, Sir, you know who tell's us, that * *Teſtineſſe is an unmanlike and childiſh vice.* They are *feeble* and *ſick bodies* which *groan* and *complain* upon every *touch*. Though we cannot ſay with *Seneca*, or with *Maximus Tyrius*, that a *wiſe man* and *vertuous cannot be* [a] *injur'd*, yet we may venture to ſay with *Socrates*, that ſuch a man cannot be * *hurt*. Indeed a *judgement* that is *blinded* with *Paſſion* and *Paſſion* is not wont to *diſtinguiſh* betwixt *Injury* and *Harm*. Becauſe *anger* (as well as *Fear*) [a] *betrayeth the ſuccours which Reaſon offereth*. But that that there *is* a *diſtinction* appears by this, that *God himſelf* may be injur'd, who yet (we know) can take *no harme*. He hath *communicable Attributes*, as well as *Attributes incommunicable*; not only *Impaſſiveneſſe*, but *patience* too. And if we will

* Muliebre maximè & puerile eſt vitium, *Seneca. de irâ, c.* 16.

(a) ἓν ἀδικηθήσεται τοίνυν ὁ τῶν ἀρετῶν ἔχων. Max. Tyr. Diſſert. 2.
In ſapientem non cadit Injuria. Sen. ad Serenum.
* ἀποκλῖναι μὲν δύναται, βλαβῆναι δὲ ὄ.

(a) Wiſd. 17. 12.

* 2 Tim. 1. 6. will but * *ſtirre up the gift of God which is in us*, we are able to be *patient*, though not *impaſſive*. Why ſhould you or I be *troubled* at thoſe *extravagant inventions* and *bitter ſpeeches*, which are only *caſt* at me, but do not *hitt*? of what concernment is it to *me*, that an *Enemy* is *ſick* with the *overflowing* of the *Gall*, ſo long as I (God be thanked) *injoy* my *health*? if he * *wearieth himſelf to commit iniquity*, the *more* is his *miſery*, and my *compaſſion*. My compaſſion (I ſay) of *him*, who hath done me the *wrong*, and not of my *ſelf* who have reciev'd *no harm* by his *injuſtice*. For though he *aimes* at my *head*, he *ſtrikes* nothing *but* my *Helmet*. That he hath *provok't me above expreſſion*, (as you rightly phraſe it) inferr's nothing on *my part*, but *an occaſion to forgive him*. And the *exceſſe* of his *injuſtice* doth but adde to the *Luſtre* of my *forgiveneſſe*. *Mine* indeed is the *injury*, but *his* the *miſchief*.

Jer. 9. 5.

Beſides, we may learn ſo much *Chriſtianity* among the * *Stoicks*, as not to make our ſelves *unhappy* by our not being *Maſters* of an other mans *Tongue*. If a man in *Muſick* ſhall call *Nete*, *Hypate*, or diſcourſing of *Geometrie*, ſhall ſay *the Lines are not equall which are drawn to the Circumference from the very ſame Center*, will a *Mathematician* be therefore *Angry*? why then ſhould *you*, or *I*, becauſe my *Neighbour miſtakes* my *name*; I am not ſure the *leſſe Orthodox* for being called a *Pelagian*, a *Socinian*, a *Jeſuite*, or a *Rantér*, any more then the *Apoſtles* were the leſſe *ſober*, becauſe they were *ſaid* to be * *full of new wine*; and not only *ſaid*, but * *ſuppoſed* to be *drunk*. St. *Paul was not the worſe* for

* ἀλλ' ἀπριλύατο ὁ ἔχων ἐξουσίαν, κείνω σε ἀσεβῆ καὶ ἀνόσιον εἶναι. πῆς ἐνθάδε κείνεται, πῆς κατακείνεται; τὸ συμπιμπλύον, ἢ ὁ ἐξαπατηθεὶς ὦδε αὐτῷ; —εἶτα μισηθὸς μὴν ἂν ἐπιτρέψαι αὐτῷ ἀποφαινομένῳ ὦδε τῆς νήπης εἶναι ὑπάτην. &c. Arrian Ep. I 1. c. 29. ὦδε ἀσεβείας.

* Act. 2 13.

* Ver. 25.

for being ſaid to be a * *Murderer*, nor yet the *better* for being ſaid to be a * God. I am no more a *Heretick* for being ſaid by Mr. *Barlee* to *lay* [b] *a ſnare* for the *worthy Gentlemen* of the *Country* whereby to bring them into *Boggs* and *præcipices*, then *God himſelf* is a *Seducer*, for being ſaid by *Mr. Barlee* to * *tempt men unto ſin.* who inſtead of *excuſing*, doth *commend* the expreſſions of *other men*, whilſt they ſay that the *wicked* do run into *ſin*, by God's *Impulſe*, by his *command*, by his *Will*, by his *compulſion*, by his *Decree*, and *Proſtitution.* All which I ſhall *diſplay* (with a deſire to *convince*, and not to *ſhame* him, unleſſe I *ſhame* him by *accident* in his *refuſing* the *glory* of true *Repentance*) when I diſcover the *ſad eſtate* of his 53, 54, 55, 56, 57, 58, 59, 60, and ſome following pages. All which ſhall be conſider'd in the ten laſt Sect. of my 4th. Chapter.

* Acts 28.4.

* Ver. 6.

(b) Cerrep. cor. p. 22.

* p. 79. he ſaith he is not at *leiſure fully to open in what ſence.* But he had partly told us, but 14. lines before, where he ſaith expreſſly, *God determins that ſin ſhall be done, not as a duty; but as a fact, that ſhall fall out by the ſinfull will of the creature.* Nor can he meane a *conditional determination* who is all for *abſolute.* And he ſaith p. 86, 87. *God doth not only determine all things and actions, but their ſeverall modalities too, as to the manner of their being, whether as neceſſary, contingent, or voluntary.* Now ſin muſt needs be a *thing*, or *action*, or a *modality* of *thing* or *action.* And withall it muſt needs be either *neceſſary, contingent, or voluntary.* And of all ſuch *modalities*, he ſaith that God is the *ſupreme cauſe*, p. 87. Again he ſaith, (p. 60, 61.) that *God doth ſtir up wicked men to acts as acts which to the Actors are and will be unjuſt.* As if God could *ſtir up David* to pollute *Bathſheba*, without ſtirring him up to his adultery, or elſe that *Adultery* become no ſin. See what I ſhall ſay ch 4 p. 42, 43, 44.

The *uſe* that here I make of it is only this, that we ſhould not think our ſelves *hurt* by being *rail'd* at. Every man is not *thunderſtruck* by a *long ſuffering God* that bringeth up an *ill report* of his *wayes and dealings.* And although we may *puniſh* any *libeller* by making it *appear* that he is *ſuch*, yet at the very ſame time, we muſt give him our *pity* and *pardon* too. The truth is, that if he had done me no greater *injury*, then to drag my *name* through the *dirt*, by telling all the world I

* Correp. Cor. p. 43. & 174. (a) p. 15.

am in a *ſtate* of * *damnation*, and (which is more to my *prejudice*) that I am *neerely allied to the* [a] *Jeſuites and Socinians, and expreſs my reverence to the Auguſtan Confeſſion* (which is well known to be *Proteſtant*) meerely *out of love to the* * *Maſſe of* Ceremonies, *that ceremonious* * *litter*, thereby making me *lyable* (as much as in him lies) not only to *ſequeſtration*, but *death* it ſelf (for you know that * *Servetus* was burnt at *Geneva* for leſſe then being a *Socinian*, and what would be done to that *Papiſt* that ſhould hold a *Parſonage* here in *England*) I ſay if this had been all, I had not *now* put *pen* to *paper*. For I conſider that *breeding people* are ever apt to be *pettiſh*, and I ſhould eaſily have hoped that all that *frowardneſſe* of *Mr. Barlee* had been meerely the *effect* of a *teeming brain*. Which I can as heartily forgive, as men do their *Wives* the *Qualmes* of *breeding*, or *torments* of *Childbirth*. I meane the *peeviſhneſſes* and *petts*, which are uſually incident to ſuch as *beare* and *bring forth*. I know, that my *Neighbour* hath had very *hard labours*; *once* he terribly *miſcarried* with what he had long been *imprægn'd* againſt a *Manuſcript Copy* of what I *printed* (if yet a thing ſo *mangled* may be called *mine*,) & it is much more then *nine moneths*, *ſince* he hath been *travelling* with that which he hath now *brought* forth. And whether we conſider the great * *company of friends* who were imployed in his *aſſiſtance*, or the *many and*

** p. 92.

* Michael Servetus, procurante id Calvino, vivus exuſtus eſt Genevæ, Anno 1553. *libenter fateor* (inquit Calvinus de ſe) *ac præ me fero, ex me prodiiſſe Accuſatorem, Gro. in Vo. pro. pa. Ecc.* Spero capitale ſaltem feret judicium. *Calvin. in Epiſt. ad Farellum.*

* This I ſhould never have ſaid or thought, if Mr. B. himſelf had not aſſur'd me under his hand and ſeal, [*that being a* Prebsbyterian *he* "*affected much to proceed by the common counſell of the Preſbytery.*] Which makes me amaz'd at the *injuſtice* of his *Dedicatory Epiſtle* (p. 7.) where he accuſeth me for ſuggeſting that thing to him, which had been more then ſuggeſted by him to *me*. As if he thought it my crime, to beleeve the *truth* of what he told me: and which however he told me in *words at length*, yet have I a better opinion of thoſe men, then to think them all guilty of what they were ſo very *early* accuſed to me by Mr. *Barlee*.

long

long Teeth with which the *childe of his Invention* did eat its *way*, we cannot chuſe but conclude that his *pangs and throws* were very *tedious*, and that the *effects* of his *Impatience* ſhould only be matter of good mens *Pity*. Which was indeed *one Reaſon*, why I reſolved at the beginning only to *puniſh* him with my *ſilence*. For commonly *thoſe puniſhments* are moſt *uſeful* to the *Offenders* which are moſt *oppoſite* to the *offence*. And therefore as I approve of the *Senate* at *Epheſus* which decreed that *his* * *name* ſhould not be *mention'd*, who had burned their *Temple*, meerely to be *talk't of*; ſo that *ambitious* ſort of weak *ſcriblers*, who (like *unclean* and *ravenous Birds*) are not *affrighted* with the *ſtench*, but love to *feed* upon the *Carcaſſe* of *Reputation*, and have an *impotent deſire* that their *Names* ſhould *live*, and be *immortal*, by the *woeful preſervatives* of being *loud*, and *troubleſome*, deſerve (I think) to dye in *ſilence*, and (to prevent *ill ſmells*) to be quietly *buried* in *Oblivion*.

* *At bene conſuluerant Epheſii, Decreto memoriam terrimi hominis abolendo: niſi Theopompi Ingenium in hiſtoriis eum ſuis comprehendiſſet.* Val. Max. l. 8. c. 14.

But now in *conſideration* of theſe *few* things, *firſt*, that my *Neighbour* hath committed a *publick Riot* (I doe not ſay upon my *Name* and *Papers* only, but) upon *all* that is *dear* and *pretious* to me, my *Friends*, my *Religion*, my *Reverend Fathers in God*, my *deareſt Mother* the *Church* of *England*, my *Conſcience*, my *Faith*, my *Saviour*, and my *God* too; *Secondly*, That he hath *quoted* my *private Letters* by *ſcraps* and *pieces*, not as he *ought*, but as he *pleaſeth*, and as he hopes may tend moſt to *his Advantage*; *Thirdly*, that he pretends my *Neceſſity* of ſending my *Notes* into the world was not *given* me by *him*, but * *ſelfe-created*; * page 9. *Fourthly*, that under colour of *confuting* my *little Book*, he hath only us'd *Tricks* to write a *great one*, which

he hath *fill'd* (not with *Arguments*, but) with *Invectives* and *Railings* againſt my *Papers*; nor yet ſo much againſt my *Papers*, as againſt my *Perſon*, and my *Party*, (to uſe the *cleaneſt* of all his *phraſes*) againſt my *Name*, and my *Principles*, my *Pariſhioners* and my *Parſonage*; *Laſtly*, that he *referrs* his *Reader* to ſuch and ſuch *pages* of my *Book*, where I ſay the very *contrary* to what *he* would *have* me, (nor do I ſpeak of any *written*, but *printed Copie*, which he *falſifies* as *boldly*, as if he took it for *granted*, either that *no body* that *reads him* would *read me* too, or elſe that every body would *truſt* before they *try* him,) and as if that were not *ſufficient*, is faine to father ſome * *Fictions* upon *bare Report*, which have not only *no ground*, but *no ſimilitude* of *Truth*, and for which he *cites nothing* but a ſimple *Heare-ſay*, and which if the Reader ſhould *beleeve* upon his *bare word*, would render me as *odious* as any *Antichriſt*; I ſay in conſideration of theſe *five* things, I doe conſent to *publiſh* the *diſcoveries* which I have made at twiſe *Reading* over the *ſeventy firſt pages* of his *voluminous Invention*. It being fit that *my* Judgment ſhould be conformable to *yours*, which is in *this*, as in other things, ſo conformable to *Reaſon*. Why I trouble the *Preſs* with *no more*, I ſhall *ſatisfie* my *Reader* before we *part*. And ſhall ſay to *you* at preſent no more then this.

* There is a notable example *p.* 39. where ſhe pretends me to have baoſted, *that I am above Sin*, and *by my own power could abſtain from it*. And *p.* 73. That I *am againſt all ſecond Marriages of Miniſters*. And very many the like in other places, which are as *groundleſs* as theſe *two*, (enough to let you *taſte* what is likely to be your *entertainment*.)

Sophocles in Ajace flagellifero. Eraſm. in Adag.

Ajax took it ſo *heavily* that *Ulyſſes* ſhould be *preferr'd before* him, and that in the *Judgment* of *Agamemnon*, as that with *overmuch grief* he ran *quite Madd*. Nothing now would *content* him but *ſweet Revenge*; both on the wicked *Ulyſſes* who had gotten

the

the *Armour* of *Achilles* (which was the *subject* of their *Contention*) and on the filthy *Agamemnon*, who had *decreed it*. *Ajax drew* out his *sword*, and (*Fancy* succeeding in the place of *Reason*) he valiantly *charged* a *Herd* of *Swine*, supposing them to be the *Grecian Army*. There were *two great Sow's* of extraordinary *Bulk*, which he *singled out* as a peculiar *sacrifice* to his *Displeasure*, taking *one* for *Agamemnon*, and the *other* for *Ulysses*. These *foure-footed Grecians* he *hung up* on a *Beam*, and gave them such *Correptory Correction* with *Tongue* and *Whipcord*, as made them utterly uncapable of any more such *Combats*. This *act* of *vengeance* did so *affect* him with *insultation* and *laughter*, that [Αἴαντει & γέλως] became a *Proverb*.

What think you, Sir? should the *Grecian Army* have face't *about*, (and have quitted their *main Project* towards which they were *marching*,) to *revenge* themselves upon *Ajax*, because (in *enmity* to *them*) he had fearfully *mangled* a *Herd* of *Swine*? or should *Ulysses* and *Agamemnon* have set their *witts* against *Ajax*, for having cruelly *insulted* over a *couple of dead Sows*? was it not *punishment* enough, that he *lost* the *Armour* of *Achilles*, and after ran out of his *witts*? mistook a *Herd* for an *Army*, and a *Sow* for an *Enemy*? Nay, when he came out of his *Reverie*, and found the *grosseneſſe* of his *mistake*, his *vexation* and his *shame* made him *Impatient* of his *Life*. For having *drawn* his *Sword* at his *Fancy*, he *put it up* into his *Bowels*.

To *apply* this *story* were *long* and *needless*, and I must now take care, that my *Gate* be not *bigg* enough for my *City* to *run out* at. Lest Mr. *Barlee* tell me *once more*, (who yet had surely *less reason* then *any*

man

* Corresp. Corr. p. 44.

man living) that * *I am terrible long ere I can get into my Trappings or Geers.* I have perhaps already *worne* out your *patience*, and presum'd too much upon your *leisure*. The usual *freedom* which you allow me must be attended with *respect*, as well as *kindeness*; for although you are not either a *Lord*, or a *Lady*, (as the shrewd *Hariolator* doth seem to *think*) yet you are certainly a Person as well of *Honour*, as of *Integrity*. And since I have been so *observant* of all your *strict precepts*, *That I should never reveal your Name*, I may say without *danger* of *interessing* your *modesty* (how much soever to the *displeasure* of our *Correptory* "*Corrector*) that I *honour* your *vertues* and *Erudition*, "more then your *Fortune*, and your *Blood*. And that I am equally *obliged* to speak my selfe

Sir,

Your very Affectionate
and Humble Servant

T. Pierce.

AN

An Advertiſement to the

READER.

WHen I found a *Volume* of about *thirty ſheets*, addreſſing it ſelfe in *particular* to Mr. *T. P.* in the very *expreſſe Forme* of a *Declamatory Epiſtle*, and almoſt *totally compoſed* of the *moſt bitter railings*, or the moſt *groundleſſe inventions* that in all my life I ever heard of, (interlarded with but a *few*, and thoſe few very *unskilful*, and *unſcholarlike Reaſonings* againſt the *ſubject* of my *Notes* concerning *God's Decrees*) I awhile debated within my ſelfe, *which* would be the moſt *prudent* and *Chriſtian courſe*. Whether to ſuffer in *deep ſilence* under his *perſonal abuſes and imputations*, or to diſcover to the World what an *Incomparable Adverſary* I have to deale with.

If I ſhould venture on a *diſcovery*, I thought I might give ſome *diſtaſt to the leſſe conſidering* ſort of Readers by my bare (*a*) *diſcovering* of his *commiſſions*, as well as *He* by *committing* ſuch *hainous* things. And

(*a*) Sæpe gravius vidi offendere animos Auditorum, eos, qui aliena flagitia aperte dixerunt, quàm eos qui commiſerunt. *Cicero.*

And yet if I ſhould not *diſcover them*, the ſeverall men of his * *Combination* might make *advantage of my ſilence*; and *urge* it as an *Argument* of my *Conſent*.

*It is his own expreſſion of himſelf in his p. 48.

I ſtood *ballancing* (for a *time*) ſomewhat like *Buridan's Aſſe*, knowing not *which* of the *two* I ſhould *prefer*. To ſhew him a very *groſſe Chriſtian*, and a very *Thinn Scholar*, were to reflect upon the *Credit* of thoſe aged *Præfacers*, who have *publikely* commended his *undertaking*; and yet to *indulge* him an *eſcape*, were to ſuffer the common people to ſtumble and *fall down* into ſome *foule Errors*, (of *Judgement* firſt, and then of *practice*) by the *reverence* which they beare to the *Learned Author of the firſt Epiſtle*; whom as I *ſeriouſly reſpect* for his *Gravity*, *Learning*, *and comparative Moderation*, ſo I deſign to make it appear by *conferring* with *him* in a peculiar *ſeaſon*. For *His Name*, and Mr. *Barlees bound* up together, are like the *Couples* of (*b*) *Mezentius*, whoſe *Cruelty* it was to *yoke* the *living with the dead*; nor will I be ſo *ſevere* or *diſobliging* unto *him*, as I find in *this matter* he hath been unto *himſelf*. But I had not yet *determin'd* what courſe to take with Mr. *Barlee*. For to *denudate* his *miſdemeanours*, might ſeem *ſeverity* to a *Neighbour*; and yet *not to do it*, would be a *cruelty* to my *ſelfe*. *Once* I thought that Mr. *B.* had very *ſufficiently bewrayed himſelfe*, and that the *firſt* of his *Patrons* could not *preſerve* him from *Contempt*, much leſſe the *Second*, much leſſe the *Third*. But yet it came into my minde, that it is as true *now*, as it was at the time when (*c*) Saint *Hierome* wrote it, that "*There is not any Writer ſo very unworthy to be READ*, "*who*

(*b*) *Mortua quin etiam jungebat corpora vivis.* Virgil.

(*c*) Nullus imperitus ſcriptor eſt, qui Lectorem non inveniat ſimilem ſui. *Hieron. Epiſt.* 36.

" *who doth not meeet with ſome Readers juſt like him-*
" *ſelf.* One while I conſidered the *noble meekneſſe* of a *Saviour*, who endured (even with *ſilence*) ſuch d *contradiction of Sinners againſt himſelf.* But again I lai'd in the other *Scale* of the *Ballance*, his great *Severity* and *Sharpneſſe* at e e other times. I remembred that *Charity* g " *endureth all things*, and *is not eaſily provoked.* But yet I could not be forgetfull, that it is alſo allow'd to *begin at home*; and that *my* h *knee is nearer to me then my ſhin.* I look't with *one eye* upon the k *happineſſe and bliſs* of being " *reviled, and perſecuted*, and " *having all manner of evill falſely ſpoken a-*
" *gainſt me*, for his *Names ſake* for whom I *pleaded.* But I *looked* alſo (with the *other eye*) upon the very great *Miſery* of " *ſuffering* l *Truth to fall in the midſt* " *of the Streets*, without ſo much as *indeavouring* to *hold her up.* I gave an *eare* to that of *Solomon*, [m " *ſtrive not with an angry man,*] And thought the very *repetition* of his *Reproaches* might be look'd upon by the *unwary* as a kind of * ἀντιλοιδορία. But I would not be *deafe* to that " *ſaying* " of the *Apoſtle*, n *that he who converteth a* " *Sinner from the Error of his way, ſhall ſave* " *a Soule from death, and ſhall hide a multi-*
" *tude of ſinnes.* Whilſt I was *ſtanding* thus in *Bivio*, (*ſuſpended* by an *indifference* which way I went,) I was *determin'd* to this courſe which I have now waded through, by the diſtinction which I made betwixt a *Greater* and *Leſſer* evill. I thought it *dangerous* to ſpeak, but *more dangerous* to be *ſilent*; and though of *two Morall Evils* I *may*

d εἰς ἀυτὸν ἀντιλογίαν. Heb. 12. 3.

e e Matt. 15. 3, 7, 9, 14. &c.
Matt. 23. 14, 33.

g 1 Cor 13. 7. & 5.

(h) γόνυ κνήμης ἔγγυον apud Ariſtot. Ethic.

(k) μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς. &c.

l Jer. 9. 3.

m Prov. 8. 16.

* As indeed in this caſe *difficile eſt Satyram non ſcribere.* It is hard to ſay any thing which will not *looke* like *ſeverity*, where ſuch *enormities* muſt be *detected.*

n Jam. 5. 20.

not

not chooſe either, yet of *two evils not Moral* I *may* and ought to chooſe the o *leaſt*. As rather to ſuffer *ſome Envy* by making this vindication, Then the *ſadder events* of making *none*.

(o) τὰ ἐλάττονα κακῶν, Ariſtot. Eth.

It hath been matter of *trouble* to me, that being *tyed up* to ſuch ſubjects as my *Correptory Corrector* hath laid before me, I have been under a *neceſſity* of ſpending whole *Sections* upon things *extrinſecall* to God's *Decrees*. And therefore I have attempted to *requite* my *Reader* and my *ſelf*, by making a *Table* of thoſe things which are moſt *material* and *pertinent* to the ſeverall *Queſtions* in *Debate* betwixt my innocent *Notes*, and my angry *Neighbours*; that if any man ſhall deſire, without the *expenſe* of *much time*, to examine how matters do ſtand betwixt us, as to any *particular under debate*, he may be able to *find* it out with very great *eaſe* and *expedition*; and ſo be freed from the danger of loſing his *paines* and his *Leiſure* upon that which he thinks doth leaſt concern him.

Concerning the *Præfacers* or *Encomiaſts* who have bewrayed their *Affections*, if not their *Judgments*, by way of *proluſion* to Mr. *Barlee* and his incomparable *attempts*, and ſo have done a *publike Penance* by making it known unto the *world* what kind of *things* they do *approve*, I ſhall only offer to my *Reader* theſe *generall Obſervations*.

Firſt, that in *all* which they have ſpoken, they have not *adventured* one *ſyllable* againſt any *one Argument* in all my *Book*. But only have told their ſeveral *Tales* after their ſeveral *Manners* of Expreſſion, ſhewing whom they are *for*, and whom they are *againſt*, which way they *leane* and are *Byaſs't* by

their

their reſpective *Intereſſes* and *Paſſions*; How they are *friends* to Mr. *Barlee* for being *no friend* to *me*, and would have his *Book* finde *Buyers* by way of *Incouragement* to the *Cauſe*, which they preſumed would fare the better amongſt *one ſort* of Readers, for being *furniſh't* and *trick't up* with their *Names* and *Notions*.

Secondly, as the whole *Drift of their Epiſtles* is to *præingage* and *præoccupie* the Readers *Minde* with ſome very favourable and falſe *Conceipts* of Mr. *B.* and his *Book*, (as well as with ſome *unkinde Prejudices* of *me* and *mine*,) ſo there are many *ſingle Paragraphs* in this my preſent *Vindication*, wherein I doubt not but thoſe *Prefacers* will finde their ſeveral *Diſappointments*. And if my Reader would have *experience* of what I ſay, by ſome more *compendious* and *eaſie Courſe*, then that of reading me quite *through*, He will not need to look farther then the *Ten laſt Sections* of my *Fourth Chapter*. Or if thoſe are too *many*, he may content himſelf with the 35th Section of *that* Chapter, and with the 31. 34. and 35th *Sections* of *Chap.* 3d.

Thirdly, there is ſomething in Mr. *Whitfield*, of which I think it my *Duty* to give the Reader ſome *Notice*; I meane his *uncharitable Endeavour* to create me ſome *Enemies* amongſt my *Friends*. For *ſuch* are many *Anti-Remonſtrants*, whom I know to be *Learned* and *Pious men*, and upon whom I never meant to faſten any *ill Names*, but do really pay them every whit as much *Reverence*, as if I were of *their* opinions, or they of *mine*. So farr am I from being able to call them [*the halfe-witted Rabble of Abſolute Prædeſtinarians*] as this *Poetical* old Man doth *ſlily* intimate.

mate. Who as he pretends to *Obſervations* upon I know not what *Manuſcript* of my *Printed Notes*, which he is pleas'd to call [*The un-Correct Copie*] which neither *I* nor my *Readers* have ever *Seen*, (thereby running *Parallel* with *DON QUIXOT*, who valiantly *confuted* the *Barber's Baſon* under the Notion of a *Helmet*, which he fancied to be the *ſpoyle* of ſome unconquerable *Knight*,) ſo by the *minting* of that *Contumelie* [Halfe-witted Rabble &c.] He is ambitious to have it thought, that I am *altogether ſuch a one as himſelfe*. And yet he tacitly confeſſeth it the very *Childe* of his *Invention*, by not pretending to name either the *time* when, or the *place* wherein, or the *Perſon* to whom ſuch words were ſpoken; which he would *greedily* have done, if he had had the leaſt *ſhadow* of *Reaſon* for it. It is very well known, that there are many *Abſolute Prædeſtinarians*, (as well *Dominicans* and *Janſenians* of the *Church* of *Rome*, as *Presbyterians* here in *England*) who are all farr enough from being *Halfe-witted*. Had I been willing to *charge* them, it ſhould have been with *greater Crimes*, for which they have *no want* of *Wit* to be their *Apologie* or *Excuſe*. I am now tempted to ſuſpect, that this was the *Reverend Divine* whom Mr. B. quoteth, without a *Name*, to put a *Colour* on his *matchleſs Fiction*, to which I have ſpoken in the 21ſt Section of my *Third Chapter*. And why Mr. *Whitfield* ſhould have taken ſuch an *uningenuous courſe* (to ſay no worſe) whereby to gain me their *Hatred* towards whom I harbour nothing but *love*, I cannot gueſs at any *reaſon*, beſides this *one* (which will not *excuſe*, but rather *aggravate* his *Injuſtice*,) That I once took the *veile* from off his *Eyes*, and made him ſee very *cleerely* (what it ſeems

he

he could not untill that Instant) That upright *JOB WAS NOT A JEW.*

I either *know* or am *Confident*, that this Man and Mr. *Barlee* will be apt to take it very *unkindly* at my hands, that I should vindicate my self from those *great offences* whereof I am not only *uncharitably*, but also *unskilfully* accused; as I shall shew in my 3d. *Discovery*. But *with* their favour, or *without* it, I may better be *allow'd* to *cleare* my *self*, then they can be to *feign* me *guilty*. If they may *publish* the *Defamation* of an *Innocent*, much *more* may *I publish* the great *Injustice* of the *Defamers*. If *they* may be *permitted* to *cover* and *hide* their *works of Darkness* by their *matchless confidence* of *bringing* them *forth* into the *light*, much *more* may *I* be *permitted* to *finde* them *out*, and make them *seen* by that *light* by which they hoped to be *conceal'd*. As for Mr. *Barlee*, who alone shall be considered in my following *Accompt*, I doe heartily wish his *faults* were *fewer*. For he is more *obnoxious* in *all kindes* in every *part* of his *book*, then I am *able* to *wish* my *greatest Enemy*. Whom I would have so worthy as to *deserve* resistance, and to be [ἀξιοθεράπευτος] not *below* a *confutation*. If any *unpassionate* and *knowing* man had addressed his *endeavours* against the *matter* of my *Notes* (without committing any *Riots* upon my *Name* or *Person*) I should have taken great *pleasure* in such a *friendly contention* as *that* would have *proved*. And should have thought my selfe *happy* either in *receiving*, or *giving* light to the *Truth*; which if I doe not *possesse*, I do *syncerely covet*. And will be ever *thankful* to *that Antagonist*, that shall by *beating* my *Flint*, produce so much *Fire*, as I may *light* my *Candle* by. ἀγαθὴ δ' ἔρις ἥδε βροτοῖσι,

βεβρωθοῖσι. But to *caſt* away my *Howres* upon a *Correptory Correction*, which like *Straw* ſet on *fire*, doth *blaze* a little, and *end* immediately in *ſmoak*; to *ſtrive with a man that is full of* [r] *Tongue*, which (in *Solomons* Judgment) *is heaping Wood upon his Fire*, (a giving *Nurſe* to that *ſtrife* which is [ſ] *begotten* of the *Night*,) *This* I confeſs is *grievous* to me. And *ſuch*, as, were it not a *duty*, I ſhould not be able to *indure*. But where there is *Poyſon*, there muſt be *Antidote*. And there being *much* of it in our *Declamators* very *Title* (which is more *likely* to doe *miſchief* then his whole *book beſides*) I ſhall *ſecure* his *plaineſt Readers* with ſo much a *larger Prophylactick*.

r Prov. 8.3.

(ſ) τὴν δ' ἑτέρῳ ὀρεγ-θέρῳ ὠδῖνε γείνατο Νὺξ ἐρεβέννη Heſiod. ἐκ ἐρ. καὶ ἡμ. ſ. l. 1.

THE

The General Titles of the CHAPTERS.

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A *Diſcovery* of the *Frailties* and *Miſadventures* in Mr. *Barlee's Triumphant-Title-page*, and his *Dedicatory Epiſtles.*

Chap. II.

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The Concluſion

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CHAP. I.

A *Diſcovery* of the *Frailties* and *Miſadventures* in Mr. *Barlee's Triumphant Title-page*, and his *Dedicatory Epiſtles*.

§ 1. AS there is *one ſort* of *Creatures* whoſe *chiefeſt ſtrength* is in their *Taile*, and *another ſort* of Creatures whoſe *chiefeſt ſtrength* is in their *Teeth*, and a *third ſort* of *Creatures* whoſe *chiefeſt ſtrength* is in their *Tongue*; ſo amongſt the many *skirmiſhes* whether of *truly-polemical*, or of *meerly-troubleſome and wrangling writers*, it is *eaſy* to obſerve their ſeveral *ſtrengths*, their ſundry *weapons* and *wayes* of *hurting*. There is *one ſort* of *writers*, who are not for *threats*, but *Execution*. All their *premiſes* are *fair* and *Candid*, they only *ſting* in the *Concluſion*. There is *another ſort* of *writers*, who are *inceſſantly biting* in *every part* of their *Diſcourſes*. In every *page* and *period*, they leave an evident *Impreſſion* upon the *party* with whom they *deal*. But a *third ſort* there is, whoſe *chiefeſt ſtrength* is in their *Title*: with *that* they *bite* very *ſhrewdly*, (in the *thoughts* of *ſome* who look no *farther*,) whereas in every thing that *follows* and doth *denominate a Book*, they appear to do little more, then *only* to *wagg* and to *ſhew* their *Teeth*. (As we know ſome *Inſects*, though they *ſting* very *ſmartly*, yet they preſently *leave* their *ſting behind them*, and from that time forward, they will *buzz* and be *angry*, but cannot *hurt*.) And truly this is the *Reaſon*, why I ought to conſider the very *Title* of Mr. *B.* before I *enter* upon his *Book*. For it ſpeaks *more* in *two words*, then his *Book* can *attam* to in 30 *ſheets*. His *Title* is *magiſterial*, and gives me *Correptory Correction*; whereas his *whole Book* doth render *him liable* to the *laſh*. They that are of his *Paſte*, who ei- Of his *Correptory Correction*.

ther *cannot*, or will not *read* him, but only *hear* of his *Title* [a *Correptory Correction*] may take it for *granted* that I am *beaten* in my *Notes*, (*stat Bellum famâ*,) and so his *Title* may do him *service*. Whereas his *Book* (like the *wicked ingrateful Urchin* that *sucks* the *milke*, and *spoyls* the *udder* at the very *same Instant*) doth sadly *betray* both *it*, and *him*. So that if I were *sure*, that all the *Readers* of his *Title* would be the *Readers* of his *Book* too, I should not *desire* any other *Vindication*. But because I am assured by very *intelligent* and *practical Persons*, that very *few* will *buy* his *book* who are not *prodigal* of their *money*, and that *fewer* will *read* it who are not *prodigal* of their *Time*, and that hardly *any* will *compare* it with the *particulars* of *mine*, and that almost *all* who are *abettors* of his *Cause* and *Doctrine* will help to *propagate* his *Title*, (that is, his *strength*,) and indeavour so to worke upon the *letterless multitude* in their *Reports*, as to make his *Confidence* to pass for *Courage*, his *Impatience* for *Zeal*, and his *Ovation* instead of *Conquest*; I think it not useless to admonish *my Reader*, as *Polybius* did *his* concerning *Fabius*, * that they *gaze* not so much upon his *Title*, as consider the *matters* of his *book*, to which his *Title* is but a *vizard*.

Indeed Mr. *B.* doth but do his *endeavour* to make good his *promise*. For he sent me a *message* long since by a *Neighbour Minister*, that *I should be whipt*. And now in his *book* he somewhere tell's me he brings a (*b*) *Rod*. And professeth in his *Title*, to give me *Correptory Correction*. Thus the * *Scythyans* in *Herodotus* did *encounter* their *slaves*, not with *speare* and *arrows*, but with *whips* and *switches*. Whilst they *fought* as with a *just Enemy*, their *Army* of *slaves* still got the *better*; but immediately *fled away* when they saw their *Masters* come *Arm'd* with *switches*, it did so *minde* them that they were *Servants*. In the very same manner my *Master would be*, being utterly out of *hope* that he can *vanquish* my *Notes* by force of *Argument* and *Reason*, (the *proper weapons* of a *polemick*) hath thought it fitter for his *purpose*, to use a *Rod*

* ἵνα μὴ πρὸς τὸν ἐπιγραφὴν, ἀλλὰ πρὸς τὰ πράγματα βλέπωσιν. Polyb. l. 3.

(*b*) Corr. Corr. p. 10.

* οἷα ποιεῦσιν ἄνδρες σκυθαι, δουλοῖσι τοῖσι ἡμετέροισι μαχόμενοι; —νῦν ὦν μοι δοκέει διχόμηνας μὲν ἢ τόξα μετεῖναι, λαβόντα δὲ ἕκαστον τὴν ἵππον μάστιγα, ἐλάσαι ἐπ' αὐτοὺς —— ἐπεὶν δὲ ἴδωσι μάστιγας ἀντὶ ὅπλων ἐχόντων, οὕτω ἐπὶ σφέας ἰόντας, ὡς ἐπὶ ἡμετέρους δούλους, καὶ συγγινώσεις τοῦτο, οὐκ ὑπομενέουσι. Herod. in Melpom. c. 3. p. 226.

perhaps

Perhaps ſuppoſing I will not *dare* to turn my *Pen* upon *them*, who take themſelves to be *Maſters in this our Iſrael*, and (if my *Author* hath *muſter'd* his men *aright*) did vanquiſh ſeven or eight *thouſand* in leſs then three or foure *years*. Indeed *Favorinus* did ſo far gratifie the *Emperour Hadrian*, as to yield him the better in *Diſputation*; preferring the *favour* of an *Emperour* before the *Truth* of his *Cauſe*. And being *chid* by his *friends* for that *compliance*, he ask't them this *Queſtion*, * [*will ye not ſuffer me to yield that he is more learned then all the men in the world, who hath thirty legions at his command?*] perhaps my *Maſter* doth *conſider*, that it lies in his *power* to do me *ſhrewd turns*; and beleeves that I am of his *opinion*; and that by way of *prevention*, I will give him leave to *confute* me (I mean) in *his way*. A *little Correptory Correction* he may hope will be *borne*, to ſhun a *great* deal of *miſchief*. And therefore all his *chief weapons* are *Drums* and *Trumpets*. The very *Title* of the *book* is *Io pæan victoria*, a *Correptory Correction*. That's the *motto held forth* in the *Triumphant Flagg*, whereby the *Reader* muſt underſtand, that He comes not to *combat*, but to *chaſtiſe* me.

* *Familiaribus ſuis, qui illam, quod non recte cederet, arguebant, non recte ſuadetis, inquit, qui non patimini me illum doctiorem omnibus credere, qui habet 30. legiones.* Æl: Spart: p. 14.

And that the *credulous unwary Reader* may not take up his *Title* by the *wrong handle*, it will not be amiſs to tell him truly what it *means*. *Correptory Correction* (in this Authors *acception* of the *phraſe*) is the *ſinging* an ἐπινίκιον *before* a *Fight*. A way of *Conqueſt* by meer *Contempt*. When the great *Goliath* * *diſdained David becauſe he was but a youth*, and made no *doubt* of *giving* David's † *fleſh unto the foules of the Aire*, and to the *Beaſts of the Field*, it was a *Correptory Correction*. When * *Hanun took David's ſervants, and ſhaved off the one halfe of their Beards, and cut their Garments in the middle, even to their* * *Buttocks, and ſent them away*, it was intended to *King David* as a *Correptory Correction*. When *Jezebel* ſuborned the *two ſons* of *Belial* to *ſwear* that *Naboth blaſphemed God and the King*, and ſo to rob him of his *Vineyard*, it was a *Correptory Correction*. When (*a*) *Caligula* the *Brave* did *thunder back* againſt *Jupiter*, and *threaten* to *baniſh* him into *Greece*, it was a *Correptory Correction*. When he

* 1 Sam. 17. 42.
† Verſe 44.
* 2 Sam. 10. 4.
(*a*) *Sonore & minitabundus cum Jove Capitolino fabulabatur.*——εἰς γῆραν Δαναῶν πέμψω σε.——Sueton. l. 4.

(b) *Gallis Græciſq; ſimul condemnatis, gloriatus eſt, ſe Gallo-græciam ſubegiſſe.* Id.

condemn'd a (*b*) *few Gauls* and a *few Grecians* to be *killed*, and then *gave out* that he had *conquered Gallo-Græcia*; That was *Correptory Correction*. When he *march't* with his *Army* againſt the *Ocean*, and took abundance of *Cockles Captive*, and *devoted* them to the *Capitol* as *ſpoyles* of a *routed and plundered Ocean*, and erected a (*c*) *monument* to the *eternal memory* of the *Fact*, it was a *Correptory Correction*. When my *Excellent Neighbour* hath called me all the *ill things* that he could *Name*, and ſet me up on a *Gibbet* in the *ugliеſt guiſe* that he could *fancy*, and *reform'd* my little *Book* as *He* and *others* would do *Religion*, he tells the world it is a *Correptory Correction*.

(c) *In victoriæ memoriam Turrim extruxit ad Phari imitationem & uſum.* Idem.

I find that [*Correptorie*] is a *new-coyn'd* word, ſent out into the world *from* Mr. *B.* his *Mint* to ſignifie ſomething in *himſelf*, peculiarly *differing* from other men. He is indeed an *extraordinary Writer*; I beleeve the *Sun* in all his *Courſe* nee'r *ſaw* his *peer*. His *book* was enter'd with the *Title* of a *Caſtigatorie Correction*, and now 'tis mended into the *worſe*.

Of his *Poſt-deſtination*.

§ 2. *Poſt-Deſtination*] is another *caſt* of his *Invention*, and *evinceth* in its *Author* a *threefold weakneſs*. Firſt, becauſe a *Decree before* the *Creation* of the world is as *much* and as *purely* a *Predeſtination*, although *conditional*, as his *abſolute Decree* can be ſuppos'd to be, and *That* the word *Præſcience* doth very *ſuffic ently inforce*.

1.

2. His terme of *Poſt-deſtination*, according to his way of reaſoning, will fall foule upon *all* his moſt venerable *Maſters*, who follow the *ſublapſarian way*, for *that* is founded in *præſcience* of *Adams fall*, which doth inferr a *Decree* not altogether *irreſpective*. And though Mr. *B.* hath *not*, yet Dr. (*d*) *Twiſſe* had ſagacity enough, to *diſcern* this *Truth* which I am ſpeaking. Who therefore rebuketh the *Sublapſarians* (and by conſequence Mr. *B.*) in as *ſevere* a manner, as any *Moliniſt* or *Arminian* hath ever done. Yea, even all the *bitter ſpeeches* which Mr. *B.* hath vented againſt the *reſpectivenſs* of Gods *Decree*, will by an eaſy *Violentum* (as *Logicians* ſpeak) belong directly to *himſelf*, and to all the whole *Colledge* or *Combination* of *Poſtlapſarians*. For *that Decree* is *reſpective* which is made in *Intuition* of *Adam's*

(d) Dr. *Twiſſ. Vind. Gra. l. 1. part. 1. Digr. 4. Sect. 4. cap. 4. p. 87.*

ſin,

ſin, as well as that which is made in *Intuition* of a *mans own*. Where then lies the *difference* betwixt *them* of the *Conſiſtory*, "and *us* who are of the *Church*? God (ſay *they*) *decree'd to* "*reprobate the greateſt part* of *mankinde* in *conſideration of no* "*other* then *Original ſin*. But ſay *we* of the *Church* of *Eng-* "*land*, (and the famous *Moulin* of *France*) it was in *conſide-* "*ration* of *all* the ſins that were *future*; not only of *origi-* "*nal*, but *actual* alſo. And which of theſe *two reſpective Decrees* is moſt agreeable to the *nature* of *God Almighty* revealed to us in his *word*? That which *determin'd* the *Reprobation* of *Cain*, of *Pharaoh*, of *Judas*, and the like, in *regard* of *nothing* but *Adams fall*, or that which *determin'd* their *Reprobation* both in *regard* of *Adams fall*, and of their *actual ſins beſides*? (viz. the *murder* of *Cain*, the *manifold wickedneſs* of *Pharaoh*, the filthy *trechery* of *Judas*, and the final *Impenitence* of *all* who were *eternally* the *objects* of *Reprobation*? The man that *laboureth* at the *Plough* may here *demand* of Mr *Barlee*, (and Mr. *B.* may *anſwer* when he is *able*,) was God *leſs able* to *foreſee* the *actual ſins* of *wicked* men (when he *decree'd* their *Reprobation*) then their *Original ſin* which was *actually committed* by *none* but *Adam* and *Eve*, many *thouſands of years* before *thoſe Reprobates* were *born*? or was he *able* to *connive* ſo as by *connivance* to *conceal* any thing from *himſelf*, ſo as to have no *foreſight* or *Intuition* of *actual ſins*, and yet to have it of *original*? Was he *able*, for a *time*, *not to be Omniſcient*, which is only a *power* of becoming *weak*, and by conſequence of *not being God*? Could he eternally *foreſee* the *ſin of Adam*, and *not foreſee* (at the ſame *Inſtant*) the *actual ſins* of his *Poſterity*? Or *foreſeeing both together* (which by virtue of his *Omniſcience* he could not *but doe*) could he *conſider* the *former*, and *not conſider* the *later*? Or did he *hate Original ſin* in *Cain* (which he *drew* only from his *Parents*,) *more* then the *murdering* of his *Brother*, (which he *wilfully acted* without his *Parents*?) Or could he be *willing* to *reprobate* the *ſoul* of *Cain* in *reſpect* of that *ſin* which was committed by his *Parents before* his *Birth*, (and which by conſequence he *could not hinder* from being naturally *derived*-upon *himſelf*) and at the ſame inſtant be *unwilling*

The *Difference* betwixt the *Poſtlapſarians*, and *us*, as to the *object* of Gods Decree.

Reprobatio non procedit (*ut* Molinæus *contendit*) *niſi ex peccatis actualibus præviſis, perſeverantiâque finali in iiſdem.* Twiſſ. Vind. Grat. l. 1. part. 1. Sect. 4. Digr. 6. c. 1. p. 92.

1. *Poſtlapſarian Abſurdities* ariſing from their *Poſtdeſtination*, as Mr. *B.* in his *Title* hath uſed that *word* to his *undoing*.

2.

3.

4.

5.

6.

7.

10.

to *decree* his *Reprobation* in *respect* of his *murder* and *impenitence*, which were *actually and wilfully* committed by *himself*? (and which by consequence he *might* have *hindred*, as being a *free and voluntary*, not a *necessitated* and *fatall sinner?*) was *original sin only* the *Condition*, or the *Cause*, or the *object* of *Reprobation*, and are *all actuall sins* to be *punished* only by the *By*? what need the *Cause* of *Cains Ruine* be thrown *intirely* upon *Adam*, or his being *considered* as lying in the *loynes* of *Adam*, when he hath *sinne* enough *besides* which is *peculiarly* his *own*? Did *Cain* receive the *greater damnation* for his *murdering* of *Abel*, or did he *not*? if *Mr. B.* say [*not*] he must *deny* the words of our blessed *Saviour*, *Mat.* 23. 14. and if he say, [*yes*], he must first confesse 'twas in *respect* of his *hainous fratricide*, that he was *decreed* unto the *greater damnation*, and not only in intuition of *Originall sinne*. Or secondly, else he must say, (to *wind* himself out of *that*) that God finding *Cain* in *Massâ Corruptâ*, or *Adams loynes*, *decreed* him simply to *damnation*, and *not* to the *degree* of it *untill* his *murder* was *committed*. Or else thirdly, he must say (to *wind* himself out of *both*) that *Cain's damnation* was not the *greater* for his *murder*; and (by consequence) that God *rewards not according to works*: which *absurdity* also did *follow* upon the *first part* of the *Dilemma*. Let him chuse which he *will*: if the *first*, he is my *Convert*, and must *publish* his *Recantation*, if the *second*, he is literally for *post-destination*, and so his *whole Book* is against *himself*, (or else his *Title* is in *opposition* to his *Book*.) If the *third*, He is a *downright enemy* to the *cleerest* passages of (*e*) *Scripture*, and then he is not a *chosen vessell* (as he pretend's p. 10.)

10. A *Dilemma* for *Mr. Barlee* to which he is desired to speak *distinctly* without *eruption* into *virulent* language upon my *person*.

1.

2.

3.

(*e*) Rom. 2, 6. Rev. 20. 12. 2 Cor. 11. 15. Jer. 17. 10. Rev. 18. 7. 1 Pet. 1. 17. Luk. 12. 47. & 20. 47.. Mat. 11. 20, 21, 22. Mat. 10 15.

But by the word [*post-destination*] he doth *evidently* bewray a *third sort of weakneſſe*, for here he gives us a *specimen* what kind of *stuff* we must look for from such a *Writer*, when the *deniall* and *refutation* of *irrespective Decrees*, especially of *Reprobation*, (which was the *chief subject* of *my Book*) is by *him disguised* upon the *front* of his *Book* into this so *ugly* and *odious shape*, without the least *shadow* of *reason* for it. He know's that I, as much as *any*, do assert *eternall predestination*; only I prove it, against *him*, to be respective of *finall impenitence*

in

in *all* that shall be *damned*, *respective of Faith*, and *Repentance*, and *perseverance to the end*, in all of *ripe age* who shall be *saved*; and for *such* as die *infants* before they can *actually believe* or *repent*, God's *eternall predestination* or purpose of *electing* them unto *blisse*, was also *respective* of their *being in Christ*, they having committed no *actuall sins* whereby to *forfeit* their *interest* in the *propitiation for the sins of the whole world*; as well for *original*, as *actual* sins, and for *all sins* of *all men* as well *actual*, as *original*, as to the *grief* of *Mr. B.* the †*Church of England* hath taught us out of the *Scriptures*. I say to *his grief*, because he is such a *Zelot* for the * *damnation* of *Infants*, as to be *angry* with *me* for being their *Advocate*, which I shall ever be so much the rather, because being *harmelesse* they never *hurt me*, and being *speechlesse* they cannot *rail* at me, and being *senselesse* of my *love* they cannot *thank* me. But to proceed.

* 1 Joh. 2. 2.

† *Artic. Eccl. Angl.* 2. 7. 15.

* *Corresp. Corr.* 31. p. 39.

§. 3. *Mr. B.* accuseth me in his *Title page of Pelagianism, Massilianism*, and *Arminianisme*] he *cunningly guess'd* by the *difficulty* of *getting* his *Book* to be *printed* (for he *confe'st* to very *many*, that it must *cost* him a *round sum* of *money*) that *most* of his *Passengers*, rather then *Readers*, would *probably look* upon his *Title page*, and would *probably* look no *farther*, and at least *a few* of his *own principles* might *believe* him upon his *word*. But what he *affirmeth nakedly* in his *Title*, he as *nakedly affirmeth* throughout his *Book*, where he is not *able* to name *one period* in any *one paragraph* in *all* my *Book*, which looks any more like *Pelagian*, then what hath been written even by *those* who have made it their *businesse* to *confute* the *heresie* of *Pelagius*: was St. *Paul* a *Pelagian* for having *exhorted* his *Philippians*, to *work out their own salvation* (Phil. 2. 12.) or forbidding *Timothy* to *stir up the gift of God which was in him*? (2 Tim. 1. 6. was it not *God* who said to a *wicked rebellious Israel* [*wherefore turn your selves and live*? Ezek. 18. 32.] where do I say *more*, or where so *much*, unlesse I speak the words of *Scripture*, and though it might be *sufficient* to *deny* his *aspersions* with the same *ease* that he *affirm's* them, yet that he may cease from such *calumny's* from this day *forward*, or at least that he may *choose* them with more *advice*,

Of Pelagianism *and* Massilianism.

I will

1. I will *antidote* his *Reader* with theſe *few things.* 1. That *againſt* the *two former*, *Pelagianiſme, and Maſſilianiſme*, I have ſpoken ſo *fully* and *expreſly* in the laying down of my opinion (*p.* 55, 56, 57. *&c.*) that *Mr. B.* might as well have call'd me *any thing*, (*a Presbyterian*, or a *Quaker*, an *Anabaptiſt*, or a *Witch*,) as either a *whole*, or a *half Pelagian:* if every one is a *Pelagian* who believes with *Pelagius* in any *one thing*; *all Chriſtendom* is *Pelagian*, and even *Mr. B.* in *more inſtances*, then I *can* be. How much more a *Pelagian* was * Dr. *Twiſſe*, who ſaid expreſſely "that *many do abſtain from for-*
2. "*nication*, *theft*, *and murder without Grace?* 2. As he hath no where produced any *one paſſage* out of my *Notes* which hath any the leaſt ſound of *Pelagianiſme* in it, ſo he hath *di-*
(a) *Twiſ. vin. Gr. l* 2. *p.* 1, *Se.* 1. *Digr.* 2. *c.* 14 *p.* 155.
verſe out of *Auſtin* (who *confuted Pelagius*) which he profeſſeth to be *Pelagian.* "He (*a*) ſaith it was a *Pelagian maxime* "[*that all ſin is voluntary*] *which the Pelagians ſnatch't out* "*of Auſtins own mouth*, He tel's us (*b*) farther, that *Auſtin ſpake* "*ſome things which he knock't in the head with his own Max-*"*ims*, *and ſome things* which were even literally *Pelagian*, *and* "*that the Pelagians*, *or Miſſilians twitted him with it.* He tel's "us farther, (*c*) there was a time, when *Auſtin knew not* "*that faith was the gift of God.* (nor was it *before*, but even "*after* his converſion,) farther yet, (*d*) he doth (for want of *ſkill* and *caution*) call *S. Auſtin* himſelf by the *name* of *Pelagius*, for he ſaith I ſpake "*that out of Pelagius his mouth* "which I cited meerly from *St. Auſtin ad* * *Simplician.* "1. 2. and though he tell's me I doe it *ſimply*, and am *a Simplician* in doing it, and delights ſo much in this *Quibble* as to *repeate* it extreamly *often*; yet when I ſhall have *taught* him this *new leſſon*, that *St. Auſtin* was a *Biſhop* when he writ to *Simplician*, which cannot therefore be *one* of his *babelike writings* (as Mr. B. cal's them in his *abuſe* of that *Father*) he will diſcerne his *little ieſts* are quite and clean *ſpoil'd.* Laſtly, "he ſaith that *St. Auſtin*, *as a* (*e*) *child*, doth call the quality "of the *free will occultiſſimum meritum*, and that he *often* (*f*) "*beſhrew'd himſelf.* But (3.) *Mr. B.* himſelf is the *Pelagian* (rather then *Auſtin* or *my ſelf*) for theſe four *Reaſons.* *Firſt*, he denieth *univerſal redemption*, which was a *conſectary*,

(b) *Correp. Corr. p.* 185.
(c) *Correp. Cor. p.* 186.
* Note, that S. Auſt. in his *laſt writings*, *commends* his writings to *Simplician* as very *ſufficient* to confute the *hereſy* of *Pelagius.*
(e) *Correp. Corr p.* 34.
(f) *Idem p.* 229

if

if not *a part* of the hereſy (*g*) of *Pelagius*, which he was fain to *recant* in the *Councel* of *Paleſtine*. *Pelagius* denied *original ſin*. And ſo doth *Mr. B.* by the *unavoidable conſequence* of his *Doctrine*, that *Chriſt died only* for the *Elect*. For *Chriſt died* for *all* that were dead in (*h*) *Adam*, (as I proved in my *Notes*, p. 19. and *Mr.* B. confeſſeth by not *diſproving it*) but Chriſt (ſaith *Mr. B.*) did *not* die for *all*, which inferr's that in *Adam all did not die*, and *had not* (by conſequence) *originall ſinne*. Secondly, *Mr. B.* ſpeaking of *power to repent*, ſaith in plain terms (*k*) *poſſe eſt naturæ, the power to do it is from nature*: and though he ſpeaks of *potentia remota*, yet there is nothing ſo like *Pelagian* in *all my Book*. 3. He confeſſeth that his *ſinful nature is moſt inclinable to Pelagianiſme* (*in his* p. 39. *lin.* 11, 12.) to which I profeſſe I had never any *temptation*. Yet this is the man, who dares ſay even in *print*, (*l*) that "*I may as well deny Semipelagianiſme, as that my noſe ſtands in my face*, and ſo (according to *him* p. 103.) I am no *Chriſtian*, or but a *piece of one*. 4. If *Mr. B.* had had ſo much *knowledge*, or *integrity*, he ſhould have ſhew'd what it is which doth *denominate* a *Pelagian*. For *Pelagius* was *Orthodox* as to the *maine*, I mean the *Articles* of the *Apoſtles Creed*, and (*m*) *Proſper* himſelf commends the *Semipelagians* for men of *admirable life*, and *converſation*, *excelling* thoſe that were *Orthodox*, and of ſuch *Authority* in the Church for their *ſanctity of life*, that very few *durſt contradict them*. * S. *Hilarie* was one, and he Arch Biſhop of *Arles*. The famous *Araſican Synod* would not *exclude* them from their *Communion*. S. *Auſtin* cal'd them *brethren*; *Caſſianus* (a *chief* one) is call'd a *Divine*, *and a Catholical perſon*, by *Photius and Proſper*; and if all are *Maſſilians* or *Pelagians* who agree with them *in any point*, the whole *Chriſtian world*, (the *Apoſtles* themſelves not excepted) would be as *liable* as I am; who am as *little liable* to the *hereſies* of the men, as *any man living* this day in *Chriſtendom*. I have *compared my opinions* with the

(*g*) Aug. Epiſt. 106. Tom. 2. confer: cum Hiſt: Nar: &c. p. 9.

(*h*) Rom. 5. 15 18. 2 Cor. 5. 14.

(*k*) Corrept: Cor: p. 163.

(*l*) Corrept: cor: p. 202. & 103.

(*m*) *Clari & egregii omnium virtutum ſtudio viri, quorum magna eſt de probitatis Contemplatione reverentia.* Proſ. ad Auguſtin. de Relig. pelag. Hæreſeos p. 880. *poſſumus quidem ad non credendum eſſe conſtantes, ſed ad Auctoritatem talia ſentientium non ſumus pares, quia multum nos & vitæ meritis antecellunt, & aliqui eorum adepto nuper ſummo ſacerdotii honore ſuperminent; nec facile quiſquam, &c.—tantis ſuperiorum diſputationibus auſus eſt contraire Id. ibid. p. 884.*

* Idem ad eundem

ſeverall *Canons* of the *great Councel of* (n) *Carthage againſt Pelagius and Cæleſtius*; and with the *Recitals* of (o) *Proſper* in his Epiſtle to *Demetriades*; and with *S. Auſtins* accompts of *Pelagian doctrine* both in the (p) *Great*, and in the (q) *Retaile*; and with the *Pelagian* Hiſtory of Learned *Voſſius*; and I find my ſelf as cleere from the leaſt *ſtain* of that *Hereſy*, as from any other that can be *nam'd*. Nothing is ſpoken by (r) *Pope Celeſtine* in defence of *Hilary* and *Proſper*, to which my *Notes* were not *agreeable*; and they are juſt *as* agreeable to the (s) *Arauſican Canons* which are *annex't*. *All* better *Tonchſtones* whereby to judge what is *Pelagian*, then our *Correptory Corrector's* being *angry* with a *Doctrine*.

n Concil. Carthaginenſe 418 contra hæreſin Pelag. & Cæleſt. Can. 108, 109, 110, 111, 112, 113, 114, 115, 116. Cod. Can. Eccl. Afric. p. 289, 290. & de inceps.

o Proſper in Epiſt. ad Demetriad. p. 867.

p Auguſt. de bono perſever. cap. 2.

q Idem in Epiſt. 106. Tom. 2

r Papæ Cœleſtini Epiſtola de Gratiâ ad quoſdam Gallorum Epiſc. in fine operum Proſp Aquit.

f Concil. 2. Arauſic. in Calce Proſp. p. 896.

5. Now ſince from all that I have ſpoken, it appears that *Mr. B.* (and *he alone*) is really the *fouler* for *all* that *Dirt*, which he hath *weakly* indeavoured to fling on *me*, I will *pleaſe* my ſelf, and *puniſh him*, with this *final conſideration*, that this *Admirer* of *S. Auſtin*, and eſpecially of *himſelf*, hath hurt *himſelf*, and *S. Auſtin*, much *more* then *me*, and it is much for my *advantage*, that what he laye's to *my charge*, hath alſo been laid in *effect* upon (t) all the *Fathers* of the *Church*; I mean the *Latine*, as well as *Greek*. "*The truth is* "(ſaith * *Mr. Baxter*) 'till *Pelagius his dayes all ſpoke like* "*Pelagians*: and he had ſaid a little before, that [*moſt*, *if not all the Fathers of the firſt* 200. *or* 300. (he might have "added 400.) *years, do ſpeak in a language ſeeming to lean* "*ſtrongly that way, and therefore Calvin and Sculteius in Me*"*dul. Patr. charge them with no leſſe then Pelagius his error.* "*Yet perhaps* (as he goe's on) *their laying the blame of evil* "*actions on man's will*, and *perſwading men's wils*, may *occa*"*ſion men to charge them too far*, as if *therefore they ſuppoſed* "*natural ſufficiency*; *or they ſpake of free will as oppoſed to* "*Fate, Nature, and coaction, as interpreted by Chamier Panſtr. To.* 3. *de li. arb. l.* 3. *c.* 16.] thus he ſheweth how the *Antient Fathers* have been *ſlandered* both by *Calvin and Sculteus* (as I am *now* by *Mr. B.*) with flat *Pelagianiſm*, though they did

Calvin. Inſt. l. 2. c. 2. Sect. 4. fol. 78, 79.

* Saints everlaſting Reſt, edit. 2. p. 158. in marg.

did but ſpeak *like* Pelagians, (and ſo doth *Scripture Ezek.* 33, 11. and ch. 18. 32. and ſo very many the greateſt *Truths* are *like* very many the greateſt *falſehoods*; but *nullum ſimile eſt idem,*) and did only uſe a *language* which *ſeemed* (and but ſeemed) to *leane that way.* But as Mr. *Baxter* alſo points at the probable *ground* of *Calvins Error*, ſo I will adde this *obſervation*, that both *Calvin* and *Sculletus* by thoſe their *Cenſures* of S. *Auſtins Teachers* and *Predeceſſors*, have even given the flat *lie* to S. *Auſtin himſelf.* † Who *vindicates* them *all* from any the *leaſt ſtain* of the *Pelagian hereſie*, as I long ſince ſhewed in my *Notes page* 73. §. 59. Thus the *Fathers* have been *calumniated*, and thus am I. For as neither Mr. *B.* nor his *Prefacers* have *named* any *one* paſſage in *all* my *Book*, which they can tolerably *pretend* to be *Pelagian* or *Semipelagian*, but only have framed an *Accuſation* in *general*, (as if they ſhould ſay I am a *Horſe-ſtealer*, (in imitation of *Calvin* who accuſed *Caſtellio himſelf* of *Theft*,) but not give any *Inſtance* of the *time* wherein, the *place* from whence, or the *man* from whom I *ſtole* a *Horſe*) ſo I do ſolemnly make a *publick challenge* to the ableſt *Abettors* of Mr. *Barlee* in this his *Calumny*, to *tranſcribe* any *one period* from any part of my *Book* wherein they will *affirme* that *Pelagianiſme* doth *lie.* And if they cannot do *this*, that they will *publickly condemn* ſo groſs a *Calumny*, and make a *Competent ſatisfaction* to *me* and the *world* for having *publickly incouraged* ſo *foule* a *ſin.* I require nothing of *juſtice* in this *kinde* from *them*, more then what I am *ready* to performe my *ſelfe.* If I ſay *they make God to be the Author of ſin*, (and I wiſh that their *expreſſions* were not *worſe* then ſo too) I will fairely *lay down* their *very words.* And if they can *prove* I do them *wrong*, I will *give* what I *require*, a very *publick ſatisfaction.* What I ſhall *performe* in this *particular* of *proving them to make God the Author of ſin* (which the right *Reverend Biſhop* * *Hall* affirms in *plain terms* to be *no leſs then* "*Rank Blaſphemy*, and againſt *Pſal.* 5. 4.) will be in part ſeen *now*, but more *apparently hereafter*, when I ſhall *vindicate* my ſelfe from the *Imputations*, which without the *leaſt ſhew* of *proof*, are laid upon me by D. *Reynolds*, in his *Epiſtolary*

† *Aug. de bono perſe. c.* 19, 20.

* *Bp. Hall Select Thoughts* 34. *p.* 103. & 104.

Of Arminianiſme.

lary Preface to this *Volume* of Mr. *Barlee*. 6. But our *Correptory Corrector* hath one *Reſerve*, that if his *Reader* will not *beleeve* I am *ſo bad* as a *Pelagian*, no nor *halfe* ſo bad, (not ſo much as a *Maſſilian*) he yet may *ſwallow* me *down whole* in the *glibber Notion* of an *Arminian*. When a *great deal* of *Calumny* is caſt upon *me* and my *papers*, he hopes that *ſomething* at leaſt will *ſtick*. The *vulgar* ſort do take *Arminius* to have been ſome *foule Monſter*, though they never yet learn't whether that *Monſter* were *fiſh*, or *fleſh*; or from what *part* of *Africa* the *Thing* was brought. And therefore they who have been *taught* rather to *hate Arminius*, then *underſtand* him, may very *uſefully* be told ſome few things of him. Firſt, *he* was plainly a *Preſbyterian*, and ſo is Mr. *Barlee*, ſo am *not I*. Next he taught and *beleeved* that the τὸ πιςεύειν doth *juſtifie*, ſo I ſuppoſe doth Mr. *Barlee*, ſo do *not I*. Thirdly, *Arminius* was for *free will*; and ſo is "Mr. *B.* as well as I. So (as he confeſſeth) are (*u*) *all his* "*Party*, *who are ready* to *take up that with Auſtin*, that *the* "*will is alwayes free*, *but not alwayes good*. (yet in a fit of "*forgetfulneſs* p. 219. he ſaith that *Auſtin* and * *Melanchthon* "*ſcarce durſt to name the free will of man ſince Adams Fall*. Not *knowing* perhaps, or perhaps *concealing*, that *Arminius* was a *Follower* and *Admirer of Melanchthon*.) 4. *Arminius* was of *opinion*, that the *conſiderations* of *ſub* and *ſupra* (in ſtating the *object* of Gods *decree*) were but *ingenii figmenta*, meer *tricks and devices* in the *Anti-Arminians*. And Mr. *B.* *confeſſeth* the very ſame in his *p.* 114. where though he ſaith that they are *honeſt ingenious devices*, yet Dr. *Twiſſe* calls the *former* by very (*w*) *foule names*, as *inferring God* (ſaith he) *to be the Author of ſin*; the *very thing* they would *avoid* in the *ſupralapſarian way*. 5. *Arminius* diſputeth againſt *Gods Abſolute Power or Will*, as *it is ſeparate from his Juſtice*; and Mr. *B.* (*x*) *confeſſeth* that (*y*) *Calvin himſelfe* doth do the *ſame*; yea, that he *bitterly declaim's*

(*u*) Correp. Corr. p. 218. *Voluntas eſt ſemper libera ſed non ſemper bona*, Auguſt.

* Note that *Melanchthon dares* do, and *doth*, what Mr. *B.* ſaith he *ſcarce dares*, *in loc. Comm: de libero arbitrio*, *p.* 56. *& ſeqq.* & *in Defen. Theolog. p.* 478. & *in Confeſſ. Auguſtanâ.*

Nor was *Siracides* an *Arminian* though he was for

free will. Eccclus 15. 11, 12, 13, 14, 15, 16, 17. (*w*) *Hæc ſunt monſtra illa opinionum & Portenta quæ nobis parturit & parit iſta ſententia, ſcholis Jeſuiticis digniora, quàm noſtris.* Twiſſe vind. Gra. l. 1. part. 1 Sect. 4. c. 4. p 88. Digr. 4. (*x*) Correp. Corr. p. 166.

(*y*) *Sorbonicum illud Dogma, in quo ſibi plaudunt Papales Theologaſtri, deteſtor, quod potentiam abſolutam deo affingit.* Calvin. de Divin. Prædeſt. p. 72. B.

againſt

againſt it. 6. Though *Mr. Barlee* moſt times affirme's *God* to *decree*, and *predetermin* that *ſin ſhall be done*, (as I ſhall largely ſhew *anon*) yet *forgetfull* of himſelf (in his p. 138.) "He "ſaith that *God's decree is only permiſſive and governing of e-* "*very ſinful thing*; in which he *jumps* with *Arminius* extream- "ly *well*. 7. *Mr. B.* confeſſeth that *he* and *his party do in* "*part admit of ſome Arminian Principles*, p. 106. and yet he makes *a cleere diſtinction* betwixt *me*, and the *Arminians*, p. 66. But 8. *Arminius* denyed the working of Grace *irreſiſtibly*; and *Mr. B.* (z) profeſſeth, "that the *terms* "*reſiſtible and irreſiſtible were never willingly owned, by him and his party.* (I am ſure they uſe extreamly often the word [*irreſiſtibiliter*;] if not *willingly*, it ſeems they do it *unwillingly*, and *why* then do they *do* it? if they are *aſham'd* of it, they ſhould not be aſham'd to *mend*.) 9. "*Arminius* hold's that "*God never* (a) *intended to puniſh any one with temporal, and then leſſe with eternal death, but for ſin.* And *Mr. B.* profeſ- ſeth to hold the *ſame* even in *thoſe very words*. (What God *decreed*, he *intended*, and *vice verſâ*, and ſo Mr. B. is an *Arminian* (perhaps) before he is *aware*, or *underſtand's* not the things whereof he *ſpeaketh*.) 10. *Mr. B.* is a *Calviniſt*, and ſaith that *Calvin and Melanchthon* did but *ſeemingly*, not (b) *really differ*. Yet *Arminius* was ſo much a *follower* of *Melanchthon*, that we may call him a *Melanchthenian*. (Sure *Mr. B.* will *agree*, as ſoon with *Pelagius*, as with *himſelf*.) 11. To conclude, where *Arminius* is in an *Error*, *Mr. B.* is ſure to *erre* with him; but *hates Arminius* where he is *Orthodox*, although he is *conſtrain'd* to ſpeak like him *there too*, when the *neceſſity* of his *affaire's* doth *drive* him to it, or when he is *forgetfull* of the *part* which he is *acting*. 12. For my ſelf I do declare, that I was *then* in the *opinions* I *now* am in, when I had not read *one page* of *Arminius* his *works*: nor do I *agree* with him any *farther*, then he agree's with *Scripture*: *Antiquity*, the *Church of England*, and *Melanchthon* (after the time of his * *converſion* from the *Errors of Luther*, and *Mr. Calvin*) this *Melanchthon* at *firſt* had been as it were the *Scholar* of *Luther*, and drew from *him* his *firſt Errors*: But being *a pious, learned, and unpaſſionate man*, (purſuing *Truth*, not *Faction*)

7.

8.

(z) Corresp. cor. p. 211. eſpecially p. 213. 215.

9.

a) Corresp. cor. 157.

10.

(b) Corresp. cor. 46.

11.

* Quamvis ab initio Luthero tanquam præceptori ad hæſiſſet,---attamen agnito poſtmodum errore, & quod prius ſcripſerat emendavit, & contrariam ſententiam propugnavit. *Felix Turpio in Præf. ad Gabel.*

Faction) he *ſaw* his Error, and *forſook* it: embracing *thoſe opinions* concerning the *liberty of the will*, the *cauſe of ſinne*, the *univerſality of Grace*, and the *reſpectiveneſſe* of God's *Decrees*, which I aſſerted in thoſe *Notes*, which *Mr. B.* now *declaims* againſt. This *Melanchthon* was, and is ſtill the *Darling* (more then any *one man*) of the *Reformed part* of the *Chriſtian world*; ſo much the rather, becauſe beſides his *vaſt learning*, *unbyaſſ't judgement*, and *tranſcendent piety*, he was almoſt *proverbial* for *moderation*. For *this* was he *choſen* to write the *Auguſtan Confeſſion*, for *this* he was *much* conſidered by them that *compoſed our Book of Articles*, and our *other book of Homilies*, which ſhew's us what is the *Doctrine* of the *true Church of England*. For *this* he was *imitated and admired* by the *glorious Martyrs* of our *Religion* in the dayes of *Q. Mary*: for *this* he was eſteemed farre *above Mr. Calvin* by *Jacobus Arminius*, the famous *profeſſor* of *Divinity* in the *Univerſity* of *Leyden*, who however a *Presbyterian* as to matter of *Diſcipline*, did yet ſo very far *excell* the other *Divines* of that *ſect*, in *exactneſſe* of *learning*, as well as *life*, that we may ſay he became *Melanchthon's Convert*. If *Mr. B.* would needs call me by any *new Name*, it ſhould have been a *Melanchthonian*, not a *Pelagian*, or an *Arminian*, much leſſe a *Satanical and diabolical Blaſphemer*, and *Atheiſt*, an a *what-not*. But neither am I a *Melanchthonian* in any other *reſpect*, then as I apprehend *Melanchthon* to be a true and an Orthodox and a peaceable-minded *Chriſtian*. I leave it to *Mr. B.* to give up his *Faith* to *Mr. Calvin*, and to follow him at aventure through *thick and thin*; but neither *Melanchthon* nor *Mr. Calvin* did *dye for me*, nor was I *baptized* in the *name* of *either*. It is my *ſole deſire* and *ambition* to be a *follower* of *Chriſt*, and one of *Chriſts ſchool*, to *imitate* the *example*, and *adorne the Doctrine* (not of *Calvin* or of *Arminius*, but) of *Jeſus Chriſt*. Let *Mr. B.* be a *Calviniſt*, an *Aërian*, or what he *will*; I have *vow'd*, for *my* part, not to be any thing but a *Chriſtian*. And if that is good *logick*, to ſay that I am an *Arminian*, becauſe in *ſome things* I do not *differ* from *Arminius*, then *Mr. B.* (by the *ſame Logick*) is not only an *Arminian* where I am *none*, but he is alſo a *Papiſt*, becauſe he is at *agree-*

ment

ment with the *Jansenians* and the *Dominicans*, and (in many respects) with the *Jesuites* too. Yet 13. I was in my *childhood* of those *Opinions*, which *Mr. B.* doth now *contend* for. So was *Melanchthon* himself, as well as I; but through the infinite *mercy* and *Grace* of God, I have obtained *conversion*, as well as *Melanthon*; and being converted from the *practice*, as well as from the *opinion* which I was of, I will, (to my *poore utmost*) at least endeavour to *confirm*, or *convert my brethren*. 14. The chief *head* of *Arminianism* (as Mr. B. *will* call it do what *I can*) is *Universal Grace and Redemption*, (with which the *other opinions* in debate must *stand*, or *fall*, as I conceive) a point so *cleer* both from *Scripture*, *Reason*, and *Antiquity*, that the most learned *Anti-arminians* have been fain to *assert* it, as well as *Arminius* or *Melanchthon*. Among us, *Bishop Davenant*, and the late *Bishop* of *Armagh*. (This *latter* a little before his *Death* having also *professed* his utter *dislike* to the whole *Doctrine* of *Geneva* in those affairs and the *former* is plain enough in his *parcificatory* to *Dureus*.) So in *France* the learned *Testard*, and *Amirald*, and *Daille* lately in his *defence* of *Amirald*. *Mr. Baxter* himself in this *point* must be an *Arminian* with *Mr. B.* and so must *Prosper*, (*c*) or *St. Hilarie*, (which soever of them writ the Books *De vocatione Gentium*,) and so must "Dr. "*Ward*, *and many a noble Divine* besides in the *confession* of "(*d*) *Mr. B.* who saith [*they have so many hardsome Orthodox* "*putoffs, that he will inquire farther, before be passe any dam-* "*natory censure upon them.*] thus doth he speak (like some *Pope* out of his *porphirie chaire*) of no lesse men then *Bishop Davenant*, *and Dr. Ward*, and other *noble Divines*, as he himself call's them. 15. *Arminius* held the *respectiveneese* of God's *Decrees*, yet is it so far from being *Arminianism* to do the *same*, that it's (*e*) confess't to be the doctrine of *all the Fathers* of the *Church* (*before St. Austin*) many *hundreds* of *years* before *Arminius* was *borne*; and that as well by the *Enemies*, as by *Friends* of this *Doctrine*. *Beza* is faine to say, the *Fathers are not to be heard*. And (*f*) *Dr. Twisse* professeth to consider *none* but *S. Austin*; and yet this *single Father*

13. 14. 15.

(*Prosper vel Hil. de Vocat. Gen. l. 2. c. 16. p. 844.*

(*d*) *Corresp: cor. p. 169.*

(*e*) *Prosper apud Episcop. Vedel. Rhap: c. 11. p. 222. Melanchthon apud eund: ibid p. 223. Prosp: ad Aug: Epist.*

(*f*) *Twiss: Vin:*

p. 886. Calvin: Institut: l. 2. c. 2. Sect. 4. fol. 78. Beza in Rom: 11, 2. Edit: 2. Gra: l. 1. part. 1. Sect. 4. Digr. 8. p. 110. col. 2.

St. Austin

S. *Auſtin* will faile him too, who placeth the *object* of *election* in *Fide præviſâ* in (g) diverſe places of his *no-babelike writings*. And ſo doth (h) *Proſper* as well as *He*. And therefore *they* muſt fall into the *Catalogue* of Mr. *Barlee's Arminians*. Nay, his beloved (k) *Polanus* will not *eſcape him*, any more then (l) *Du Moulin* could eſcape Dr. *Twiſſe*; or any more then Mr. *B.* can *eſcape himſelf* p. 121. 130. (if I or my Reader were at leiſure to ſhew how he is *intangled*, as well in *that*, as in other places, by the neceſſary ſequels of his *unskilful Talkings*.) To conclude. 16. Mr. *B.* and his *Maſters* have faſtned the *Name* of *Arminianiſme* upon ſo many very *good*, and very *neceſſary Doctrines*, that ſome of the *wiſeſt* of their own *Party* have been heard to ſay; that [" *when all comes to all, if they intend to preach to the people,* " *ſo as to do them any good*, they muſt *preach Arminianiſme do* " *what they can.*] For if the *will* of *man* is not *free* to avoid the *ſins* which are *preached down* (by the *mighty aſſiſtance* of *Gods free grace*) and to *perform* the *duties* which are *preached up* (by the *ſame aſſiſtance* of the *ſame Grace*) but ſo *tied* and *fetter'd* and *predetermin'd*, that it cannot *poſſibly* be one jot *better*, or one jot *worſe* then *now* it *is*, * all our *laws* and *precepts*, *conſultations* and *conditions*, *exhortations* and *admonitions*, *promiſes* and *threats*, *praiſes* and *diſpraiſes*, *rewards* and *puniſhments*, would not only be *uſeleſs* but *ridiculous* things. And therefore as we *tender* the *good* of *ſouls*, and deſire to be *uſeful* in what we *ſpeak*, or *write*; we muſt be *ſo far* in danger of being call'd *Arminians* (by ſuch a *Correptory Corrector* as lies before us) as to endeavour by our *doctrines* of *Grace* and *liberty* (of *liberty by*, and *under Grace*) that *all care* and *diligence*, and *Circumſpection*, may not be *baniſh't out of the world*, as nothing elſe but *Names* and *Notions*. And Mr. *B.* doth very *ill* in ſaying that *Biſhop* " *Overal doth* (n) *play upon Calvin and traduce the Puritans* " *for heterodoxie about Predeſtination*; ſiince the moſt *learned* of his *own party* are grown *aſham'd* of their *Doctrines*; and

(g) Auguſtin: *de perſeverantiâ, l. 1. c. 14. Enchirid c. 98. ad Simplician: l. 1. qu. 2.*

(h) *Proſper in Reſpon. ad Gal: cap. 3. 12, 14, 15.*

(k) *Polanus Syntag: Theol: l. 4. c. 9. de Elect: ad vit: æternam. Argum. 9.*

(l) *Molineus in Anat. Arm. citat. à Twiſſ. l. 1. part 1. Sect. 4. Digr. 6. c 1. p. 92.*

* Sic in Articulis noſtris, multiſq; publicæ leiturgiæ locis, Gratiæ Neceſſitas aſtruitur, ut tamen ſub Gratiâ, voluntas libera relinquatur; ſine quâ, fruſtra leges, præcepta, conſultationes, conditiones, exhortationes, admonitiones, promiſſiones, comminationes, laudes & pœnæ proponerentur; omniſque Curæ & diligentiæ, ſtudij, conſilli, & laboris ratio tolleretur. *Overallus in expoſit. Sent. Eccl. Anglic. cap. 3. & 4. p. 51. 52.* (n) *Correp. Corr. 130.*

that

that *Incomparable Biſhop* doth but ſpeak the very *minde* of the *Church* of *England*. Which doth put me in minde of another *great* and *ſtrange Calumnie* in Mr. *Barlee's Title-page*. viz.

§ 4. "*That the Church of England will exclaim againſt me* "*to my ſhame.*] *This* (they ſay) is ſuch a *jeſt* as nere was *heard* of. That he ſhould *jeere* me ſo *often* for my *over-great* * *Conſtancy* to this my *perſecuted Mother*, (and *publiſh* himſelf a *Presbyterian*,) and yet not allow me to be a *dutiful Son*. 2. If we will hearken to the *voice* of the *Church* of *England*, we muſt hear her *ſpeaking* to us in the publick *monu*- "*ments* of her *Doctrine*. Such are the 39 *Articles*, the *Ho*- "*milies*, the *Liturgie*, the *Catechiſme*, the *book* of *Ordinati*- "*on*, the *book* of *Canons* and *Conſtitutions*. All which will prove, that I (if any man living) am a *dutiful* ſon of the *Church* of *England*, and that the *Correptory Corrector* is nothing *leſs*. Well he may be of the Conſiſtory of *Geneva*, or of the *Kirke* of *Scotland*; but (as a moſt *learned Doctor* hath lately told us from the *Preſs*) *he*, and ſuch as he is, "*are as much of the Church of England, as the Iriſh are Engliſh.* 3. He hath by much the *worſt luck* of any *Subſcribtor* I ever knew. For as if he had forgotten what he here ſpeaks of *me*, he ſpeaks a great deale *worſe* of his *beloved ſelfe*, and of *all his Sympresbyters* to whom he Dedicates his Book. "For whilſt he tells them, in his *Addreſſe that they do ſtill* "*adhere to the Dogmatical part of the* 39. *Articles of the* "*Church of England*, he *proclaims* to the world that they adhere to a *part only*, and *not* to the *whole*; and that there is *another* part of thoſe 39 *Articles*, from which they have *Apoſtatiz'd*; the particle [*Yet*] is very *emphatical*, and imports thus much. That whereas *heretofore* they did impartially *ſubſcribe* to *all* the 39 *Articles* without *exception*, and have ſince *accommodated* their *principles* to the great *Turnings* of the *Times*, ſo as to *violate* their *former faith*, they are not yet ſo *totally fallen off* from the *Church*, but that they * *ſtill* ſhall have *another turn*, they might fall off from *that part alſo*, as they *had done* from the *other* ſince *theſe laſt times*.

Of the *Church of England* compared with his *ſuperſcription* of his Dedicatory Epiſtle.

* *Correp Corr.* p. 15, 19, &c.

3.

* Note, that if that is not the *Importance* of his particle [*Yet*] his meaning muſt needs be *worſe*, viz. that they do *hitherto* adhere to the *dogmatical part*, though he knows not what they may do *hereafter*. As if when *times*

"*adhere to the dogmatical part of the Engliſh Creed*, (as Mr. *Thomas Rogers himſelf* doth call it,) which is to ſay in *effect*, that though they are *Schismatical* in *ſome* points, yet they are *not in all*; though they beleeve the *Church of England* is a very *falſe ſpeaker* in many things, yet in many *other things* they beleeve ſhe ſpeaks *truly*; though they have *caſt off* their *obedience* to their *common mother* where her commands are not *pleaſing* (at leaſt in *theſe times*) yet to this *very day* they are *loyal* to her in *part*, (as farr as 'tis *ſafe*, or *uſeful*, or *ſecularly convenient*.) Though they are not *wholy* of the *Church* of *England*, yet they are *halfe way*. And what a *complement* is this from Mr. *B.* to all his *Sympreſbyters*, (to the *Seniors* of them eſpecially) to tell them they have receded from their *ſubſcriptions*? What greater *reproach* could he have *faſten'd* on them? And how *little* have *many* of them deſerved this *uſage* at his *hands*? I will take upon me to be an *Advocate* for the *better ſort* of thoſe *Perſons* whom he hath thus *publickly ſtigmatiz'd*, as if they were men of his *Paſte*, and *Patronizers* of his *Project*, and whom for their *learning*, *civility*, and *moderation*, I do really *love* and *honour*. I can name *many Miniſters*, and I beleeve there are *others*, whom (from my *knowledge*) I *cannot* name, who notwithſtanding they have *frequented one* or *both* of thoſe *Lectures* which Mr. *B.* doth mention in *general Terms*, (as if he were willing to *involve* them *all together* in his *Guilt*, not *ſparing* the *Reputation* of any *one*) are ſo *ingenuous* and *well diſpos'd*, as to abhorr the *blackneſs* of His *Deſigne*; and withall ſo *rational*, as to *deſpiſe* the *weakneſs* with which 'tis *manag'd*. But 4. Since Mr. *B.* his *memory* would not ſerve him from the *later end* of *one page* to the *beginning* of *another*, I deſire the *Readers* of his *Title-page* to judge betwixt us, againſt which of the *two* the *Church* of *England* is moſt likely to *exclaim*; whether againſt *him*, who makes a *publick confeſſion* that he *adheres* to no more then *one part of her Articles*, or againſt *me* who do cordially *adhere* to *all*? But 5. What doth he mean by the *Dogmatical Part*? If the *Articles* of the *Trinity*, the *Incarnation*, the *Reſurrection*, and the like, he might have ſaid as well that he *adheres* in *part* unto

4

5. Of the 39. Articles.

unto the *Articles* of the *Church* of *Rome*, unto the *Greek*, and *Lutheran Churches*, or that he adhereth to the *Articles* of *every Church* in the *world* in *all* thoſe *parts* and *particulars* wherein he doth *not differ* from them. if he means *thoſe Articles* concerning the matters in *Debate*, his *abſurdity* is *greater*. For *univerſal redemption* is aſſerted in no leſs then 4 *diſtinct Articles*. viz. the ſecond, the ſeventh, the fifteenth, the one and thirtieth. So alſo in the *Catechiſm*, the *Nicene Creed*, and in ſeveral *other parts* of the *Publick Liturgy*, as is evidently ſhewed by the right Reverend Doctor (*p*) *Overall*, whilſt he was *publick Profeſſor of Divinity* in the *Univerſity* of *Cambridge*. And to this agree the confeſſions of the *Proteſtant Churches beyond ſea* reckon'd up by Mr. *Rogers* upon the 31. *Article*; if not *rightly*, it is his *fault*. Again the *liberty of the will*, and the *cooperation of Grace* are aſſerted in the *tenth Article*, wherein there is not the leaſt *ſound* of *irreſiſtible* working; as it is excellently *explained* by the ſame Dr. (*q*) *Overall*, a perſon for *Temper*, *Piety*, and *Moderation*, as well as for *wideneſs* and *depth* of *learning*, as fit to tell us the very *minde* of the *Church* of *England*, as *any man* that can be named.) Again, the *poſſibility to fall from Grace after the reception of the Holy Ghoſt*, and to fall in to *damning ſins*, (or into a *ſtate* of *Damnation*,) is clearly aſſerted in the ſixteenth *Article*, and in the *Homilies* of our *Church* concerning the *Danger of falling away from God*, and in the *Adminiſtration of Baptiſme*, as the ſame (*r*) *Doctor* doth *demonſtrate*; Affirming the *contrary opinion* to have been *rejected* by *all antiquity*, and too much *confuted* by the experience of *all times*, and only brought into the *Church* by the *late diſſentions* which paſſed betwixt *Zuinglius*, and *Martin Luther*. Laſtly, *conditional Predeſtination* is *ſufficiently*, though *implicitly*, aſſerted by our *Church* in her ſeventeenth *Article*. Where it is *clearly* to be *collected*, that Gods *eternal Decree* of *electing* men to *life eternal* was made in *Intuition* of their being in *Chriſt*. Which is as clearly alſo to be *inferred* from the *Nature* of the *Promiſes* which are *conditionally* expreſſed in *Holy Scripture*. And the *Promiſes of God* are merely the *Tranſcripts* of his *Decrees*, revealed to

(*p*) *Senten. Eccl Anglic. cap. 2 de mortis chriſti p. 46. 46, 47, 48.*

(*q*) *Id ibid. c. 3. & 4 p. 49. 50, 51, 52 de libero Arbitrio & Gratiæ operatione.*

(*r*) *Id ibid. c. 5. de perſeverantiâ p. 53, 54, 55.*

us in *time* after the *pattern* and *proportion* of what he *decreed* from all *eternity*. Which Mr. *B.* himſelf doth very *ſtrongly aknowledge* by the very great *weakneſſe* of his *denials*. For whilſt to *this*, (as to *other things*) he hath no more to ſay then a Bare [Noe,] *embelliſh't* with many *contumelious* words, or *emboldn'd* with the *ſuffrages* of ſuch as are of his *opinions*, (or rather of *ſuch* whoſe *opinions* he is *of*,) he declares he is *worſted*, but will *not yield*. But of this I ſhall ſpeak *hereafter*; and (not to *dwell overlong* upon the *threſhold*) *mind* the *Reader* of *that* which he knows *already*, the *Expoſition* of *Biſhop Overall*, (*s*) and the *accurate Analyſis* of Mr. *Playfere* in his (*t*) [*Appello Evangelium.*] Beſides that, when the *Church* ſaith (Art. 31.) that Chriſt is a perfect *Redemption, Propitiation, and Satisfaction for all the ſins of the whole world both originall and actuall*, ſhe doth *irrefragably* prove (that *Article* being *granted*) that God's *Eternall Decrees* of man's *end* were *reſpective* and *conditionall*. 6. I will not *here* reckon up how many *other* Articles of the 39. *exclaime* againſt Mr. *B.* (which I would not ſay, but that it is his *own word*) or how many *Articles* of our *Church* M. *B.* hath often *exclaim'd againſt*. Nor will I *largely inſiſt* on the *three eminent Articles*, to which *all* that *entred* into *ſacred Orders* (and by conſequence Mr. *B.* if he is *lawfully ordained*) were ſtrictly injoyned to *ſubſcribe. viz.* Concerning firſt, the *Queens Supremacy*. Secondly, *conformity* to the *Book of Common prayer*, and the Book of ordaining *Biſhops, Prieſts, and Deacons*. Thirdly, the *Book* of the 39. *Articles* of the *Church of England* (not *a part only*, but the *whole*) which *three Injunctions* were *compoſed* by *Arch-Biſhop Whitgift himſelf*, and added to the *Engliſh Canons* by the command of *Q. Elizabeth*. I have already ſaid more then Mr. *B.* his *Calumny* required. What he *is*, let *others* now *judge* by what I *am*, and by what he hath *profeſſed himſelf* to *be*. 7. If *Arch-Biſhop Cranmer*, *Biſhop Latimer*, *Biſhop Hooper*, and *others*, who ſuffered *Martyrdom* in the *dayes* of *Queen Mary*, were *Orthodox* ſons of the *Church* of *England* in their Doctrines of *God's Election*, and *Univerſall Redemption*, &c. (of which *occaſion* will be offered to ſpeak *anon*) then it is *worſe* with Mr. *B.* then I *wiſh* it *were*, and better

(*s*) *Id. ibid. c. 1 de predeſtinatione p.* 41. 42, 43, 44.

(*t*) *part 3. cha. 21. p.* 350. &c.

6.

better with me then he would *have* it. By what hath hitherto been spoken it will be easie to judge of his *Next Invention, viz.*

§. 5. [" That *Scripture*, *Antiquity*, *Schoolmen*, *and all* " *Orthodox Neotericks will exclaim against me.*] Here is matter for a *whole volume*, if I would *expatiate* as I *might* upon *each* of these *particulars*. But by how much the *longer* I am *tempted* to be, I will *endeavour* to be so much the *shorter*. And first, for *Scripture* I will *observe*, that he useth *that* as he doth the *Neotericks*. So many *Texts* as in the *letter* do **seem* to make for his *opinion*, " [that *sin is absolutely willed by God Al-* " *mighty* (*as* p. 78. & 88.) *that God did voluntarily* " *decree it* (*as* p. 73.) *that God doth determine it shall* " *be done* (*as* p. 79.) *that God doth tempt men into* " *sin*, (*as* p. 79.) and the like,] so many *Texts*, in the *letter*, do passe for *Orthodox* with Mr. *Barlee*. But so many *Texts* as do evidently make for *my* " *opinion* [that Christ is the *Saviour of the* (*u*) *World*, " *of the* (*w*) *whole world*, of (*x*) *all men*, of (*y*) *every* " *man*, and the like] so many *Texts*, in the *letter*, do passe for *Heterodox* at *least*, if not for * *Heretical*, with Mr. *Barlee*. Such *places* of *Scripture as* are *plaine* and *easie*, (as *plain* and as *easie* as the *wit* of man *can* imagine,) Mr. *Barlee* will needs *interpret* in some *figurative sense*, that so he may *drag* them to *vote* on his *side*. But such *other places* of *Scripture* as are *obscure*, or *doubtful*, or *notoriously known* to be spoken by an *Hebraisme*, he will *needs understand* in a *literal sense*, and *all* in *homage* to his *Caprices* concerning *God's* (*z*) *Agency* and (*a*) *efficacious neesse in sin*. It may be of *good use* to the *unlearned* sort of *Readers* to give them an *example* in *either case*. " When God (*b*) *sweareth he hath no pleasure* " *in the death of the wicked*; *nor is willing that any should pe-* " *rish*, *but that all should come to repentance*, *and will have* (*d*) " *all men to be saved*; *and tasted death for* (*e*) *every man*; *and* " *is the* (*f*) *propitiation not for our sins only*, *but also for the sins* " *of the whole world*; *and commandeth* (*g*) *all men every where*

1. *Of Scripture* used by Mr. B. and by *me*.

* Note, that they do not so much as seem to make for his *opinion* of Gods being the *Fountain or cause of sin*, to any other *sort* of *Readers* then such as *be it*. For *Act.* 4. 28. is spoken only of God's determining, *not* to *hinder* what he foresaw men would *do* if they were *not hindred*. But Mr. B. will not *allow* either such *conditional decrees*, or such *idle permissions*, for so he call's them, p. 63. (*u*) Joh. 4. 42. (*w*) 1 Joh 2. 2. (*x*) 1 Tim. 4. 10. (*y*) Heb 2. 9. * Note, that for this *part* of my *opinion*, as well as others, he calls me *heretick* in *several places*,

(*z*) *Corresp. cor.* p. 63. *compared with* 60. & 61. (*a*) *Ibid pag.* 53. 54.

The first example of universall redemption.

b Ezek. 33. 11
c 2 Pet. 3. 9.
d 1 Tim. 2. 4.
e Heb. 2. 9.
f 1 Joh. 2. 2.
g Act. 17. 30.

" *to*

* My sense

"to repent," * I say that *these words* ought to be *simply understood*, after their *native signification*, without any *mental Reservations*, or other *tricks* whatsoever. So as my *sense* is *plainly this*; That *God sincerely* doth *desire* the *health* and *welfare* of all *mankind*, I mean their *Obedience*, *Repentance*, *Renovation of life*, *perseverance in well doing* in this present world, and *Glorification* in the *world* to come; that he *hateth nothing* which he hath *made*; nothing but *sin*, which he *hath not made*; that when he *command's* he is *sincerely willing* to be *obeyed*, and therefore giveth a *passive power* to *receive* his *grace*, and by *that*, an *active power* to performe *such obedience* as he will *mercifully accept*. But he *forceth* no man, *compelleth* no man, *necessitateth* no man, by *Grace irresistible*, to be *eternally happy*, do what he *can* to the *contrary*; any more then he *forceth* or *necessitateth* any man, by any *irrespective unconditional Decree*, to be *eternally miserable*, do what he *can* to be *otherwise*. So that such as are *not saved*, cannot say, they *are not saved* for *want* of *means* and *possibility*, for want of a *Ransom* or a *Saviour*, or for *want* of *God's willingnesse* that they should *be saved*; but for *want* of their *willingnesse* to do their *duties*, the *conditions* of the *Covenant*, upon the *performance*, or *non-performance* of which, *Salvation* either *may*, or may *not* be *had*. * But Mr. *B.* on the *contrary* derides my *simplicity* in the *literal acception* of such *plain Texts*. He hath either a *Synecdoche* for the word [*All*] to make it signifie no more then [*some*] and those *not* the *greater*, but by very much the *lesser* part of mankind. Or else he hath a *distinction* of [*sufficienter*, *non intentionaliter*] Christ (saith he) was *sufficient* to have been *a ransom for all* the *world*, but 'twas a thing he *never meant*, or *intended*. Or else he hath the *common abuse* of *voluntas signi*, & * *Beneplaciti*; that is, the *revealed Will of God* (which, *they say*, is † *not properly his will*, but only a *token* what *ought* to be *done* and the *secret will of God*, (which, they will have to be *properly* his *will*, as that by which he *decreeth* a thing *shall* actually be *done*.) In so much that although he *professeth* in his *word*; "*He is not willing that any* "*should perish*, but [very willing] *that all should come to repen-* "*tance*, yet he is *secretly willing* that the *far greater part of men* should *perish*, and *secretly unwilling* that *all should* come to

* *Mr. B. his put-offs, and their absurdities.*

* Voluntas beneplaciti is rendred by Mr. B. the will of liking; and by Mr. *Prin*, (in his translation of the *Lambeth Articles*) the will of the well *pleased God*, how *absurdly*, *let others judge*.

† *Twiss. Vind. Grat. l. 1. part. 1. Digr. 10. Sect. 12. p. 140. & Corrept. cor. p. 67.*

to *repentance*. He having *absolutely decreed* (say they) to *leave* the *major part* of mankind without the very *possibility* of *Repentance* or *Salvation*; and *determin'd* their *Reprobation without respect* unto their *sins*. So when he is said to *command* "*all men every where to repent*, it is not *meant* (say they) as if he *intended* they *should repent indeed*, (for he had *absolutely decreed* the *Impossibility* of their *Repentance*, as say the men of Mr. *Barlee's temper*) but only to shew what *ought to be done* if the *doing* of it were *possible*. So again when God *revealeth* his great *unwillingness* that men should *sin*, they say it is but a *signe* that men *ought not* to *sin*; whereas his *secret will* is (which *alone* is *properly* his *will*, saith Dr. *Twisse*) that men shall *sin* of *necessity* do what they can to the *contrary*. Which is as much as to say, [that *voluntas signi* is but *signum voluntatis*, non *voluntas ex parte rei*, nay worse,] That *voluntas signi* is but the *will* of *not willing* what he *willeth*, and of *willing* what he *willeth not* with his *secret will*. Or (which by way of *refuge* they are fain to say) that what we call the *will of God*, *revealed* to us in his *word*, we do but *call so*. It being not *properly* his *will* or the *revelation* of his *will*, but many times *contrary* to his *secret* or *real will*, and so rather the *concealing* then the *revealing* of his *will*; or only a making *shew as if he were willing*, when his *secret will* proves that he is very *far from it*. And this may suffice for the *first example* of the *first case*, wherein I am for a *literal*, and Mr. *B.* only for a *figurative Interpretation* of *Scripture*. But 2. there is a time too, when I am for a *figurative*, and he is only for a *literal sense*. E. G. "When *God* is said in "*Scripture* to (*h*) *command Shimei to curse David*, to (*k*) *profane his Sanctuary*, to (*l*) *give the wives of David unto* "*Absolon*, to (*m*) *pollute men in their own gifts, and the like*, I say that such *words* must be expounded by an *Hebraisme*, whereby many *verbs* which are *active* in *sound*, are only *permissive* in *signification*. And herein I *agree* as well with (*n*) *Melanchthon*, as with (*o*) *Grotius*, and all other the most

2. The second *Example* of Gods not only *permitting*, but *exciting* men to *sin*.

h 2 Sam. 16. 10. &c.

k Ezek 24.21.

l 2 Sam. 12.11.

m Eze. 20. 26.

(*n*) *Certum est*, Hebraicâ phrasi significare eas [figuras verborum] *permissionem*, non voluntatem efficacem. *Melanc. loc. Com. de Causâ peccati. p.* 49. (*o*) Sæpe apud Hebræos verba sono activa significatu permissiva sunt, *Grot. in Jer.* 4. 10.

learned

learned *Interpreters* of *Scripture*; and with the *judgment* of *common sense*. * So as my *apprehension* of such *Texts* is plainly *this*. That God did *permit*, or that he did *patiently suffer*, or that he did not *hinder* those *wicked acts*, viz. the *cursing* of *David*, the *profanation* of his *temple*, the *pollution* of his people, and *Absalons violation* of his *Fathers wives*. Nor do I say that thus it *may* be, but thus it *must*. For *nothing* can *actively* * *pollute* but what is *unclean* in it *selfe*. (as nothing properly can ‖ *moisten*, but what is *wet*,) Now God (we know) is the *spirit* of *holiness* and *purity*, who hateth *sin* with a *real*, not with a (p) *counterfeit hatred*, (as *Melanct.* speaks.) And cannot *decree* what he *hateth*, because he cannot be *willing* of that, of which he is *unwilling*. It would *imply* a *contradiction*, and therefore the (q) *Seigneur du Plessis*, however of *Calvins* judgment in other points, had more *Grace* and more *Wit* then not to acknowledge the *necessity* of the *Rule above-mentioned* in the exposition of such *Texts* as do seem to some men to imply the *Divine* will to be *efficacious* of *sin*. * But Mr. *B.* on the contrary, is for *literal expositions* of *such Texts*, and *chides* me for being *otherwise*, and upon this very *occasion* proposeth this Question, [*Know you not* " *that bonus Textuarius est bonus Theologus*? and that *sensus* " *Scripturæ est tantùm unicus isque grammaticus*? and (it is in *his* p. 69.) he jeers (r) my *milkie milde way* of understanding " those *Texts*, and calls them *Socinio-Grotio-Persian Glosses* (*ibid.*) professeth to be as *incredulous* as any *Jew*, that " *by receding from the words of those Scriptures I can approach* " *nearer to the genuine sense of them*. And what doth he mean by [*those Scriptures*] but the *forequoted places*? (as he confesseth but 4. *lines* before p. 70.) and what were the *places forequoted*, but the *choisest* (s) *Texts* of *Scripture* that he was able to *pick up*, whereby to *prove God* to be the *Author of sin*? as needs he must be in the very *worst manner* in which an *Author* can be *expresst*, if all those *Scriptures* were to be *literally expounded*, which our *corrector Corrector* doth there to *earnestly desire*. But would we not think *that* man were *mad*, who should conclude our *Saviour* to be a *Plant* or a *Tree*, from *Joh.* 15. 1. 5. because he *there* saith, [*I am the true*

* My sense.

* *Quicquid efficit tale, est ipsum magis.* & ‖ *Nihil dat quod non habet.*

(p) *Cum igitur non sit simulatum odium peccati in voluntate divinâ, nequaquam sentiendum est, Deum velle peccatum.* Melanct. ibid. p. 48.

(q) *Parce derechef que tel est le stile de l'escriture, que celui qui n'oste point quand il le peut est souvent dit* donner, *oster celui qui point ne donne.* Mornay du Plessi. en medit. sur le vers. du ch. 19. des Proverbes p. 167. 170.

* *Mr. B is here for the literal sense.*

(r) *Correp. Corr. p.* 70. & 61.

(s) The *Catalogues* which he makes of them are in his p. 56. 59, 60, 61, 62.

true Vine? or that he is a *wooden Saviour* from *John* 10. 7. 9. becaufe he there faith, [*I am the door*?] or that he is an *irrational Saviour* from *John* 1. 29. 36. becaufe the *Baptift* there calls him [the *Lamb of God*?] and is it not much a *greater* "*madneſs*, to conclude that *God is a Tempter*, a *Deceiver*, "and a *Father of lies*, from 1 *King.* 22. 22,23. where he faith to the *lying ſpirit*, * *Goe forth and prevail*? or from *Ezek.* 14. 9. where he is ſaid to have * *deceived the erring Prophet*? or from *Iſa.* 63. 17. where God is *interrogated*, [*Why haſt thou* * *made us to erre from thy wayes*?] yet Mr. *B.* doth plead for a *literal ſignification* of ſuch *paſſages* in *Scripture*. And in *juſtification* of ſuch *blaſphemies* as I had *quoted* from his *Oracles* (in "my p. 9. & 10.) affirming *men to doe wickedly* "by the force or *impulſe* of God Almighty, and "by his poſitive *command, and the like* he al-"leageth many *Texts* (in his p. 56.) *againſt* "*which* he ſaith, *I might as well have cried out,* "*that they make God the Author of ſin.* And "then askes if *thoſe Texts* do fall any thing "(*t*) *ſhort* [of thoſe *ſayings* which I produced out "of the *chieftains* of *his opinion*,] *nay, if they goe* "*not beyond the higheſt expreſſions of thoſe blaſphe-*"*mers.* And to helpe excuſe this *abuſe* of *Scripture*, he hath * learnt to ſay from Dr. *Twiſſe*, that the *Jeſuites* and *Dominicans* have done ſo too, (as if the blaſphemy were the leſs for the greater number of blaſphemers.) But the ſame Dr. *Twiſſe* doth there confeſs, (*u*) that from ſuch *Doctrines of* "*the Jeſuites* and *Dominicans* [*The act of ſin is from* "*God, and God determineth the will* of the *Crea-*"*ture* to every act, yea even *to every act of ſin*] "*it was very eaſie for the unlearned, ſuch as the libertines* "*then were*, to conclude God to be *the Author of all the ſins* "*which are committed by men.* Upon which confeſſion of Dr. *Twiſſe* it muſt inevitably follow, that if Mr. *Barlee* and his *Maſters*, and Dr. *Twiſſe* in *particular*, have ſpoken ſome-

*** Note, that theſe and all the like *expreſſions* which are but *figures* of *ſpeech* (as *Melanchthon* knowingly calls them) are very *eaſily* and *naturally* to be *expounded* of Gods Permiſſion, or ſufferance, and God is onely ſaid (κατὰ φάσιν) to doe thoſe things which he permitteth to be done, becauſe they cannot be done without his ſufferance or permiſſion. And becauſe he hath determined not to cancel his *Law* (the *tranſgreſſion* of which is *ſin*) nor to change the courſe of Nature by making *Man* (like *Beaſt*) an involuntary Agent, but to let him continue a free and rational Agent (and ſo capable of ſin) his *permiſſion* and *ſufferance* of *ſin* is not only a *juſt* but a *neceſſary* thing.

(*t*) Correp. Corr. p. 56. * in his page 57.

(*u*) *Twiſſe in vind. Gra: l.* 2. p. 1. Sect. 1 Crim. 3. Digr. 2. c. 4. p. 52. col. 2.

times *as ill*, and ſometimes *worſe* then the *Jeſuites and Dominicans*, they muſt *needs* be *liable* to the very ſame *crime*. But that *Doctor* doth *contradict*, and *condemn himſelf*, when he ſaith (*w*) *elſe where*, that "the *Dominicans do imperfectly and obſcurely relate the truth*, "*whilſt beſides God's concurrence to the making* "*Way for ſin, they require nothing but the Negation of efficacious Grace*. Whereas the *Dr. himſelf* "goe's much *beyond* them and is *bolder* then *they were*, (as I have ſhew'd in my *Notes*, p. 10. in the *laſt quotation*.) And though Mr. *B.* ſaith, p. 56. "that they *profeſſe* ſome *fearfulneſſe* of their being "*enforced to expreſſe themſelves in the language they cannot but do*; (therein acknowledgeing the *checks* of *conſcience*, and yet alleaging a *neceſſity* for ſuch *expreſſions*) yet Dr, *Twiſſe* "hath (*x*) pleaded "that they ſpeak *Rhetorically*, rather then *logically*, nor ſo properly, as *figuratively*, that they "*may the more cleerely repreſent the efficacy of the divine motion*. It is an *obvious obſervation*, that Dr. *Twiſſe* in this place doth ſpeak *directly* againſt Mr. B. For *firſt*, a *figurative* interpretation is is not a *literal* one. 2. Men are not *enforced* to ſpeak *improperly* [in ſaying that men are *compelled by God to ſin*] when 'tis ſo *eaſie* for them to ſpeak *properly* [in ſaying they are *not compelled* but *only permitted* by *God* to *ſin*.] 3. It cannot be ſaid with any *Truth*, that *they cannot but ſpeak rhetorically*, when they ſpeak of man's *coaction* from God to *ſin*; for *Melancthon*, and *all ſuch* do ſpeak *logically true*, when they ſpeak the quite *contrary*, and if they *will*, they can ſpeak as *truly* as any *Melancthon* whatſoever. Yet Mr. *B.* ſaith *plainly*, that (when they ſpeak of God's "*Impulſe* or *coaction* to *ſin*) they *are inforced to* "*do ſo*; and though they do it with *ſome fearfulneſſe*, yet they "cannot *but do it*. (As if *abſolutely decreed* to ſpeak ſuch *frightfull* and *horrid things*.) 4. Dr. *Twiſſe* confeſſeth, that what *Bellarmine* there urgeth is very *true*, [*viz.*" that *Calvin doth* "*ſay*, and ſay in *Print* too, that *wicked men are coacted or* "*com-*

3.

4.

(*w*) Dominicani etiam imperfectè & obſcure veritatem hâc ex parte enuntiant: dum præter concurſum Dei, nihil aliud requirunt ad viam peccato ſternendam, quam negationem gratiæ efficacis, cùm tamen manifeſtum ſit ulteriorem aliquam per occaſiones agendi ſuppeditatas, ad peccata (ut ita dicam) proſtitutionem requiri, quæ ſine tentationibus ad peccandum inducentibus abſolvi non poteſt, &c. *Twiſſ. Vin. Gr. l. 2. p. 1. Sect. 2. Cri. 3. Digr. 2. c. 15. p. 156.*

(*x*) Quoties quenquam *impelli* à deo aut *cogi* dicunt, rhetoricè potiùs loquuntur quàm logicè, & non tam *propriè* quam figuratè, ut eo divinæ motionis efficaciam illuſtriùs repræſentent. *Id. ibid. Sect. 1. Grim. 3. c. 1. p. 29. col. 1.*

"*compelled by God as with a bridle to do wickedly.*] But only pleadeth in his *excuse*, that when *he* and *others* do (*y*) say "[*quenquam impelli à deo, aut cogi*, that *any man is enforced*, "or *compelled by God*] *they speak rhetorically.* Sure it is not only a *needlesse*, and a *wicked*, but a very *unhandsome* and *dull* kind of *Rhetorick*, to say that *God* who hateth *sin* and *doth earnestly forbid* it, doth *compel* and *constrain* men to its *commission*; it being *worse* then to say, he is the *Author of sin*, because *lesse* then *coaction* or *compulsion* will make an *Author*. And the *Doctors reason* spoile's *all* he had said before. For [*Efficacie*] sure is a word of *force*, *ab efficiendo*, to *effect*. And if God doth *efficaciously move men to sin*, they need not seek for *assistance* to words of *coaction* and *impulsion* to expresse his *motion* by; especially since the *Doctor* is wont to *explain* the word [*Efficacious*] by (*z*) [*irresistible.*] Besides, 5. "if these "are *Orthodox put-offs*, (as Mr. B. speaks, p. 169.) and as *ho-* "*nest* and *ingenious*, as they think them *necessary devices*, (as Mr. B phrase h it again, p. 114.) they may say as well that *God is the Author of all the sins in the world*," and tell us when "they have *done*, that they speak not *logically* and *properly*, "but *Rhetorically* and figuratively, the *better* to *express* the *effi-* "*cacious motion of the Almighty*. And the same may be urged for any *blasphemy* whatsoever. 6. If their meaning is not *blasphemous* when their *words* are *so*, let them *publickly confesse* that they acknowledge the *Hebraisme* above mention'd, as well as *we*; and that *all* those *Texts* which are alleaged for *God's stirring up to sin*, are only meant of his *permission*. When this is done, the *Scripture* will *exclaim* no more against Mr. B in this *particular*, then (as he saith) it does against *me*. But I must hasten to his *next invention*, *viz.* "That *Antiquity*, as well as *Scripture will exclaim against me.*] 1. What he means by *Antiquity* we may guesse by his *Catalogue* to which he *commends* me (p. 194. where amongst his *Antient Authors* he reckons *Historia Gottescalci* written by the *late Bishop of Ambigh about* 25. *years since.* Yet to that *Author* I will give *ear*, if I may also be allowed to read the *Predestinarian heresie* set set out lately by *Sirmondus*, and also *Vossius* his *Pelagian Historie*. 2. His very *antientest Author* there *mentioned* is no

(*y*) *Id. Ibid.*

(*z*) *Twiss. Vin. Gr. l. 1. part. 2. Sect. 12 p. 140*

6.

1. *Of Antiquity.*

more antient then *St. Auſtin*, who lived *above* 400. *years after Chriſt*, whereas I derive my *Antiquity* in behalf of *my opinions* from as far as *St. Ignatius* who lived together with the *Apoſtles*. And 3. even *Auſtin*, *Proſper*, *Fulgentius*, and *Hilarie*, (who are in *effect* no more then *one Auſtin*, the *three latter* following *him*, as *Scholars* commonly their *Maſter*) are as *exactly* for *my opinions*, as Mr. *B.* can pretend them to be for *his*, as I *have*, and *ſhall* ſhew upon *juſt occaſion*. And if they ſpeak on *both ſides*, let them ſignifie nothing with *him*, or *me*, but let us be *tried* by their *Fathers* to whom they will *humbly ſubmit themſelves*, and who are *granted* to be for *that* which I aſſerted in my *Notes* by the very *Enemies* of my *opinion*. But 4. if this *one Auſtin* had been only for Mr. *B.* his *opinions*, it had not been *argumentative* that they are *true*. For *that Father* was ſubject to *divers errors* as himſelf (*a*) *confeſſed*, and his very *admirers* cannot *deny*. It was *one* of his *Errors*, that *Infants* as ſoon as they were *baptized* ſhould receive the *other Sacrament* of the *Lord's ſupper*. (Which Mr. B. ſure will grant was no *ſmall error*, ſince he himſelf *with-holds* it from men of *ripe age*.) And that was founded upon *another error* far *worſe* then the *former*; *viz* the * *damnation of Infants dying unbaptized*. From whence he *worthily* was ſtiled *Durus pater Infantum*. Beſides, 5. It is the *judgement* even of *Grotius* (that *wonder* of this *age*, much *more* of the *next*, for his *profoundneſſe* of *judgement*, as well as *learning*.) (*b*) "That *Auſtin is not reconcileable with himſelf*, that he "*caſt himſelf into Ambages in the heat* of *diſputations*, from "which he could not *diſintangle himſelf*; *that he uſed violent in-*"*terpretations of many cleare Scriptures*, *now one*, *anon another*, *as* "*being doubtfull which way to turn himſelf*; *that he was uſefull* "*for inſtruction*, *but unhappy in interpreting Scripture*, *and far in-*"*ferior to the Greeks*. This is the upſhot of *Grotius* his *judge-*

3. *of S. Auſtin.*

4.

(*a*) Ego autem cum per eos qui meos labores legunt, non ſolum doctior, verum etiam emendatior fio, propitium mihi Deũ agnoſco. Et hoc per Eccleſiæ Doctores maxime expecto, ſi & in ipſorum manus venit, dignenturq; noſſe quod ſcribo. *Auguſtinus ita concludit libros de prædeſtinatione ſanctorum et de bono perſeverantiæ.* * *Auguſtin. l. 6. Hypognoſticon, contra Pelag mihi p. 895.* (*b*) Sed ut dicam quod ſentio, puto Auguſtinum, ne ſecum quidem per omnia poſſe conciliari, ita contra nitendi ſtudio ſe in illas ambages indult, ut non invenerit qua ſe extricaret.—clarioribus ſcripturæ locis interpretationes dat violentas, & nunc has, nunc illas, incertus quò ſe vertat,--ad interpretandas ſcripturas ſatis infelix, &c. *Grot. Apol. Rivet. p. 97, 98.*

ment,

ment, which I do not ſet down in *derogation* to that *Father* (who ſpeak's as much *for my opinions* as he can *poſſibly* ſpeak againſt them) but that the *plain Reader* may know what he ought to think of Mr. B. his *notion* of *Antiquity*. 6. Though *Proſper* did *erre* the ſame *error* with his *Maſter*, the (*c*) *Damnation* of *unbaqtized* Infants, yet he ſufficiently overthrowe's it by his other opinions. 6. Of Proſper.

" As of *predeſtination*, being founded in (*d*) *preſ-*
" *cience*. Of (*e*) *univerſal* Grace to all that are bapti-
" zed. Of *univerſall Redemption* to all without
" exception as well to the *wicked* as to the *juſt*.
Of *falling* (*g*) *away* from *ſanctity*. Of *free will to* (*h*) *evill*, and withall to (*h*) *good per divinum adjutorium*. Of Gods (*i*) *not impelling* any man to *evill*. Of Gods *preſcience* (*l*) not being his *will*. Of God's not *forſaking* (*m*) *untill he is forſaken*. And very much more I could alleage, (to ſhew him ſpeaking for *me* againſt our *Correptory Corrector*) out of his *Anſwers* to the *Objections* of *Vincentius*. And from his *choiſe Semences* collected out of *St. Auſtin's Works*. And it ought to be *remembred*, that *Auſtin* and *Proſper* are no where ſo *likely* to declare in *plain* terms their *true opinions*, as where they *wipe* off ſuch *Calumnies* as their *Correptorie Correctors* had *laid* upon them. 7. *St. Hilarie* was ſo far from Mr. B. his *opinions*, that he was contrary to them, (as Mr. *B.* himſelfe *muſt* ſay) if *that* is true which *Proſper himſelf* ſpeaks of him in his *Epiſtle* to *Auſtin* concerning the *Reliques* of the *Pelagian Hereſie*. For when *Proſper* had *reckon'd up* (what he *there* doth *call*) the *Pelagian Reliques*, he (*o*) concludes that St. *Hilarie Arch Biſhop of* " *Arles*, a " *great man* and a *good* one, was *one* of their *number* who " *taught* thoſe *Doctrines*, *however in all other things* an abſo-" lute *follower* of *Auſtins Doctrine*. (And if *Proſper* were not

(*c*) *De Voc. Gen. l.* 2. *c.* 21. 23. *& ad Aug. Epiſt. p.* 882.
(*d*) *in Reſpon. ad Cap. Gal. c.* 3. 12. 14. 15.
(*e*) *Cap.* 4. *de Voc. Gen. l.* 2. *c.* 16. *& Reſp ad Gal. cap.* 9.
(*g*) *cap.* 2. *et* 3. *et* 7.
(*h*) *cap.* 3. 6. *et* 7.
(*i*) *cap.* 7. 11. 12. 14: 15. *l.*
(*l*) *cap.* 12.
(*m*) *cap.* 7.

7. Of S. *Hillarie*

(*o*) Nam unum eorum præcipuæ Authoritatis & ſpiritualium ſtudiorum virum, St. Hilarium Epiſcopum Arelatenſem ſciat Beatitudo tua admiratorem ſectatoremque in aliis omnibus tuæ eſſe doctrinæ: & de hoc quod in querelam trahit jam pridem apud ſanctitatem tuam ſenſum ſuum per literas velle conferre Proſp. *in Epiſt. ad Aug. de Relig. Pelag. p.* 886.

one

one himself, he must be acknowledged to have *receded* from what he spake (*in Resp. ad excerp. Genuens. ad Dub.* 8. *p.* 356.)

(p) *Nec de hac fide dici potest, Quid habes quod non accepisti, cum in eadem naturâ remanserit licet vitiata, quæ prius sana ac perfecta donata fit.* Hilar. Arel. Edit. Basil. p. 679. And let it be noted, that though *Hilarie* desired not to be *thought* by *Austin* to write his *own Doubts* to him, (p. 681.) yet *Prosper* saith expressly, that he was *one* of those *Massilians* there spoken of in the place *before cited.*

nay, *Hilarie* saith farther, that that very (p) *Faith* in the *præscience* of which men were *prædestinated* to *life*, is a *mans by Nature, and not by Grace.* Which though he saith *they* gather from *Austin* on the *Romans* [*Quod credimus nostrum est, quod "autem operamur, illius*;] yet do I utterly *disapprove* it (and so am *less Pelagian* then *Austin* or *Hilarie*) for certainly *Faith* is the *gift of God*, wrought by his *Grace*, as well as *good works*, although the one is *before* the other. This *Epistle* of *Hilarie* as that other of *Prosper* (two *Admirers* of *Austin*) were written upon occasion of many things which were *disliked* in *Austin's Books* [*de Correptione & Gratiâ, & contra Julianum*] and wrought upon him so *much* as to *occasion* his writing those *other books* [*de Perseverantiâ sanctorum & de bono Perseverantiæ.*] Thus *unlucky* and *unskilful* is Mr. *B.* in his *pretensions* to *Antiquity* from but a *few* noe *very antient* Fathers, who cannot *stand* him in any *stead* neither. And 8. what he *boasteth* of the *Neotericks* doth shew his *Infirmity* as plainly, because by adding the word [*Orthodox*] which is (like *Manna* with the *Israelites*) of *several Tasts* to the *several Palats* of them that *taste* it. And so the *profound fetch* of Mr. *B.* is merely this, [That they only are *Orthodox* who are exactly of his *opinion*, and *they* that are of *his* opinion are *not* of *mine*; and *they* that are *not* of my *opinion* will *exclaim against me*, because I am *not* of *theirs.*] *Lastly*, his * *sentence* out of *S. Austin*, wherewith he *shuts up* his *Title-page*, doth plainly argue these 5 things. 1. That *Austin* is a strong *Asserter* of *free-will*, (even as well as *Arminius*) 2. That the *free-will* of *man* doth *consist* very well with the *Grace of God.* (and so he confirms my whole *fourth Chapter.*) Nay 3. That the will is *truly* made *free* by the *Grace of God.* (in perfect agreement with what I said *p.* 58.) Nay 4. That they who *oppose* the *free-will*

8. Of *Neotericks.*

Of his latine sentence out of *Austin*

* *Quomodo dicuntur negare liberum Arbitrium voluntatis, qui confitentur omnem hominem, quisquis suo corde credit in Deum, non nisi suâ liberâ credere voluntate? cum potius illi oppugnent liberum arbitrium qui oppugnant* Dei Gratiam, *qua verè ad bona eligenda & agenda fit liberum.* Aug. Epist. 107. ad Vital. Carthag.

of

of man do alſo *oppoſe* the *Grace* of *God*. (and Mr. *B.* is a *Pelagian*, if he is not ſo far an *Arminian* as to aſſert the *freedom* of the *will*.) 5. The *whole ſentence* is an *argument*, that our *Correptory Corrector* either doth not *underſtand* the *ſentence it ſelfe*, or that he wholy miſtakes my *Book*. For the *ſentence* is *directed* by its *Author* againſt the *Maſſilians*, who allowing the *ſpirit neceſſary* to all *after-graces* and *performances*, did yet *deny* it to be ſo to *Faith*. But I have alwayes *ſaid* and *beleeved*, that *Faith*, as well as other *Graces*, is the *free gift of God*, (which is more then *Auſtin* himſelf did *alwayes beleeve*) and therefore that *ſaying* of that *Father* doth *leſs* make againſt *me*, then againſt *himſelfe*. Such a woful *Antagoniſt* is Mr. *B.* even in his very *glorious triumphant Title-page*, which (according to their *Cuſtome* who are wont to ſet the *faireſt foot foremoſt*, and the moſt *creditable diſh* at the *upper end* of the *Table*, the *beſt wine firſt*, and *then* that which is *worſe*, *John* 2. 10.) is the *ſtrength* and *ſubſtance* of *all* his *Book*.

§ 6. And whereas there is added the *mention* of *two Epiſtles* ſubſcribed with the *Names* of two *Antient Miniſters* in this *County*, (and why the *third* was *left out* it is not hard to *conjecture*,) either that *the Book* might *ſell* the *better*, or be *preſerved* from *contempt* (at leaſt with *ſome* of his *own party*,) I ſhall ſay at preſent no more then this. Firſt, that where the *Vintner* knows his *Wine* is *good*, he needs not hang out an *Ivie-Buſh* to *tole* in *Cuſtomers* to his *Debauches*. Secondly, that if *ten thouſand times ten thouſand* ſuch men as they ſhould *ſubſcribe* to this *Doctrine*, [*That two and two* doe make *ſeven*; "and that *it is but a furlong* from *Northampton to London*; or "(which is yet *more impoſſible*,) That *God could decree without omniſcience*, or be *omniſcient without a preſcience of all* "*events*, or *have a preſcience without a conſideration*, or *predetermin and compel*, *and neceſſitate a man to commit that ſin* "*which he hateth and forbiddeth*, *and therefore forbiddeth becauſe he hateth* or that *He* died only for ſome *few* men who *taſted death for every man*, or that *He* is only the *propitiation* for the *leſſer part* of the *world* who is *the propitiation for the ſins of the whole world*, or that he who giveth his *commands* to *all*

Of Mr. B's. two Prefaces in his Title-page.

is

is *secretly unwilling* to be *obeyed* by *all*, when he *openly professeth* that he *is willing*,] it ought to *seem* no *more True*, by being *Preached* or *Penned* by men of *Note*, then it can be by being "*printed* by *W. H. for George Sawbridge at the signe of the* "Bible *on Ludgate-Hill.*

Of Mr. B. his Dedicatory Epistles.

§ 7. After the *lamentable successes* of Mr. *Barlee's Triumphant Title-page*, it were very great *Pity* to pursue him κατὰ πόδα throughout his *Dedicatory Epistles*. Where there is hardly any *period* but what I finde liable to some *severe Animadversion*. And since he doth publickly acknowledge in the "*first* of those *Epistles*, that he is [* *Rusticus Corydon*, and "*a poor* † *Sympresbyter*, and again *a mere* * *Pigmee*, I will not *contradict* him in *every one* of his *Assertions*, by observing more of his *Epistles* then a *poor Sympresbyter* may well deserve. It was not possible for me to have *fastened* upon him any one of those *Names*; but since he hath *freely* impos'd them upon himselfe, I shall not *complain* that he hath done himselfe *wrong*. For who but a *very poor Sympresbyter* would think it a *Pleasantness* or a *Playfulness* in confuting the *Arguments* of a *Book*, to tell his *Antagonist* that he is (*b*) *damn'd*; "that *he playes the* (*c*) *Lucian* and *Carpocratian* against *Heaven*; that he *is a* (*d*) *Satanical Blasphemer*; and (*e*) *exceeds* "*the Devil himselfe in Blasphemy?* yet after a *world* of such *logick* cloathed over with such *language*, He is afraid of being *judged too* (*f*) *soft and Playful*; as if his *Presbyterian Drolerie* were not sufficiently *picquant*, because it seems not to him so very *rudely Abusive* as he would have it. But (to come from the *fashion* of his *wit* to that of his *reason* and *discourse*) He very *valiantly* takes it as an *unquestionable thing*, that His is the *Cause* of (*g*) *Grace and Truth*. But hath no more of *Truth* in it, then that (*h*) *Zachæus* was a *Pigmee*, or that he *got* upon (*h*) *shoulders*, or that (*k*) *Tart* and *Pleasant* are all *one* to any *Taste* but Mr *Barlee's*. Which were it not *admirably debauched*, he would not gratifie its *longings* by *persevering* in a *sin* which he fears (*l*) *every body will blame*, and even his very (*l*) *Sympresbyters* as well as *others*. And (which shews how this sin hath got the *Dominion* over his *Soule*) he will rather *come to an* (*m*) *open penance with a peccavi fateor*, then

* pag. 6.
† pag. 7.
* pag. 10.

Corresp. Corr. a a *Epist. Ded.* 1. p. 9.
b Idem. p. 174.
c Idem. p. 119.
d Idem. p. 102.
e *Qui Diabolum ipsum blasphemando superas.* Id. ibid.
f Idem Epist. Ded. 1. p. 16.
g Id. ib. p. 8.
hh Id. ib. p. 10.
k Id. ib. p. 9.
l Id. ib. p. 8.
l Id. ib p. 9.
m Id. ibid.

then loſe the *pleaſure* and *ſenſuality* of being *ſcurrilous*. This is an *Eſſay* of that *Practice* which is *conſequent* to his *Doctrine*. [*Veniam* (*m*) *peto ſi unquam poſthac*] he *asks* a *pardon*, upon condition that *hereafter* he will not *wallow* in ſuch *mire*; and yet in his *Dedicatory* (*n*) *Poſtſcript* he *wilfully* ſuffers a *Relaps*. If the equal Reader will but *compare* the *ninth page* of his *Epiſtles* with the *fifteenth* and *ſixteenth*, he will finde a *rare Inſtance* of that *temporary Repentance* which S. *Peter* hath expreſſed by two *Returns*, to wit, of a (*o*) *Dogg to his Vomit*, and "*of a ſow that was waſhed to her wallowing in the mire*. Or if from the *laſt line* of the *eighth page* and the *beginning* of the *ninth* his Reader will *heedfully* attend him to what *immediately* follows *page* 10. he will finde him (in a *breath*) asking *forgiveneſs* for his *Commiſſions*, and *promiſing* to doe ſo *no more*, untill the *next time*. A man that ſhould *ſwear* never to *ſwear*, and (without *provocation*) confirme his *Promiſe* with ſome *great oath*, would make a *competent mirroir* for Mr. *B.* to *ſee* himſelf in. Whilſt he (*p*) *confeſſeth that he hath ſinned*, and yet is *obſtinately bent* to *ſin* the very *ſame ſin* which he *confeſſeth*. he ſeems to be of this *opinion*, That ſuch a *naked Confeſſion* as [*peccavi fateor*] is a *ſufficient expiation* for all *ſins paſt*, and an *Antidote ſufficient* for all his *wilful Tranſgreſſions* from that time *forward*. Such is the horrible effect of his *beleeving irreſpective* and *unconditionate Decrees*.

§ 8. In his ſecond *Dedicatory Epiſtle* which he calls his *Poſtſcript*, he begins with a *ſpecimen* of his *Calumniating Veine*, and holds it on in ſuch ſort as if he were willing to teach his *Reader* by that one Trial or Endeavour, what *an able man he is in his way*. My [*Sinner Impleaded*] which was *ſincerely* by me *intended* to avert my Reader from *Sin* which is the *way* to *Reprobation*, our new faſhion'd *Artificer* doth call the *Reprobates* (*q*) *Plea for ſinning*. And by that *one ſentence* ſo perfectly *oppoſite* to the *Truth*, it will be obvious to conjecture of all the *reſt*. Had he *repented* in good *earneſt* when he cried *Peccavi* p. 9. he would not *now* (as he profeſſeth) "think it very *allowable to* (*r*) *call in his Apologie*, that is, to *repent* of his *Repentance*. And therefore very *unfitly* did he *liken* himſelf to (*s*) *Zachaeus*, who did *ſo repent* as alſo to make

m Id. ibid.

n p. 13. 14. 15. &c.

o 2 Pet. 2. 22.

p *peccavi fateor*. p. 9.

q Epiſt. Ded. 2. p. 13.

r Id. ib. p. 14.

s Id. ib. p. 10.

Reſtitution to every man whom he had *injur'd*. Which was
r 2 Cor. 7. 10. ſuch a *Repentance* as was (*t*) *not to be repented of*. Whereas Mr. *B.* was only *ſorry* in a ſudden *Fit* of *Humanity*, which did not *laſt* to the *end* of the very *ſame page*, as if at the *Inſtant* of his *Confeſſion* he had *reſolved* not to *mend*. And it ſeems he had ſuch *need* to expreſs his *ſorrow* for having been *ſorry*, and to *Apologize* for his *Apologie*, that he could not *hold* from *breaking out into* his *Dedicatory Poſtſcript*, whereby his Readers might have *notice* that his *Fit* of *good Nature* was at an *end*, that he was not *Patient* of *Reformation*, that he was *big* of ſome *Contumelies* of which he muſt *inſtantly* be *delivered*, and therefore *retracted* his *Retractation*. He thought
u Ep. Ded. 2. p. 14. "that [*Inſolency* (*u*) *belched out againſt Gods abſolute Decrees and Counſels*] was a prime piece of Drolerie which ought not utterly to be loſt; though he knew I *diſproved* that Gods *Decrees* of *Reprobation* were any other then *conditional*, and only gave *Antidotes* againſt the *poyſon* of them that *Teach*
w Id. ib. p. 15. x p. 9. them to be *otherwiſe*. His (*w*) *Dæmon Meridianum* is another *Inſtance* of his (*x*) *Pleaſantneſs*. Not only *Divel*, but the worſt *ſort* of that kinde, a (*x*) *Noonday Divel*. And *falſe Latine* beſides, to make it yet *more filthy*. (as if he thought that *Dæmon* had been of the *neuter gender*, by vertue of [*Græcula* vel in *on* vel in *um*, ut *Barbiton ovum* &c.]) and as if this *raillerie* were not *pleaſant* enough, he makes great *haſte*
y Id. ib. p. 16. to call me (*y*) *ſlanderous Dragon*, which is again the *worſt ſort of Divel*. For he profeſſeth to mean that very *Dragon* or *Serpent* ſpoken of in the *Revelation* by referring his Reader to *Rev.* 12. 15. and yet he is not at *eaſe* by being *disburden'd* of his *Conception*, untill he hath *rank't* me with *Elymas* the famous * *Sorcerer*, giving this reaſon for his *Reſemblance*, that
* Act. 13. 8. I have *drawn away the* * *Deputy from the Faith*. What he means by the *Deputy*, I will not publickly conjecture. But I am told he is angry that I am not thought worthy of *Sequeſtration*, and that (for my *ſake* only) he would be *revenged* upon the *memory* of one that's *Dead*. And to fill up the *meaſure* of his *Compariſon*, he will have me to *deſerve* as
z Id. ib. p. 18. a Act. 13. 10. "(*z*) *cutting a Reproof*, *as that which Elymas received from Paul*. Which is to call me in plain Termes [*The* (*a*) *childe*

of

"of the Devil, full of all subtilty and all mischief, the Ene-
"my of all righteousness, who never ceaseth to pervert the right
"wayes of the Lord.] For he refers his *Readers* to *Act.* 13. 10. And having said these things, he thinks it a piece of *Civility* to stay himself in his *Carriere* with a *kinde* of *unseasonable* * *Apostopesis*; as if his *Conscience* had given him a *sudden check*. But he will rather *gagg* the *Importunities* of a *Conscience*, then *not persevere* in *evil doing*. For after a (*b*) *wailing with Flood of tears* that my (*c*) *Tribulary Pamphlets* (as he was pleased to call them) had received the (*c*) *Applause* of no mean Persons, and drawn *Disciples* from their *School*; he presently (*d*) *stirrs up* his *Brethren* to finish the *Plot* which they had begun of an *Ecclesiastical Association*; that by their *Presbyterian* (*d*) *Censures* such a *Sorcerer* as I may be delivered *up to the Devil*.

* *Sed reprimam me* p. 16.

b Id. ibid.

c c p. 10.

d d p. 17.

§ 9. When I compare *these things* with many like *Passages* in his *book* (especially pag. 232.) I cannot choose but conceive that he would *threaten* me into a *silence*; and hopes I may think it my *safest way*, to make as if I were *nonplus't* by *him*, and his *Seniors*. Much indeed might be done, if I were *able* to be *afraid* of such as *fear* not the *Lord* of *Hosts*. But I seriously profess I doe not know which way to doe it. For I have learned to distinguish betwixt things *Necessary*, and things *Convenient*. I hold it *Necessary* to keep a *good Conscience*, whereas it is but *Convenient* to keep a *good Living*. I know a man may be *persecuted*, and yet be *saved*; and in adherence to my *Principles* I can *despise* those *Buggs*, wherewith my *Correptory Corrector* doth strive to *awe* me.

'Tis true, the *Emperour Caligula* having an *itch* after *Victory*, but not a *Courage* to *Endeavour* it by *Dint* of *Sword*, hired the (*e*) tallest of the *Gauls* to learn the language of the *Germans*, and so to *adorn* his *Mock-Triumph* by a *Counterfeit Confession* that they were *Captives*. But our *Correptory Corrector* hath never yet *brib'd* me with a *Summ of Money*, either to manage my *Cause* as may be most for his turne, or to own those Inventions which he hath *Minted* in my *Name*, (as seemed most for

(e) *Gallum quemq; procerum, & ἀξιοθεάμονον, sermonem Germanicum addiscere coegit, ut triumphui inservirent.* Sueton. l. 4.

his *Convenience.*) And ſince I am not ſo much as his *ſtipendary Captive*, nor am *afraid* of thoſe Mormos wherewith he hopes he may *fright* me in *ſeverall parts* of his *Declamation*, I will not faile to *preadmoniſh* his *Reader*, That becauſe he *deſpairs* of ever having any *Victory*, he *comforts himſelf* with ſome *Ovations*. And what ever *Inſultations* he may make over *Germanie*, *all* his *Captives* and *Trophees* came out of *France*.

CHAP.

CHAP. II.

A *Brief Diſcovery* of Mr. *Barlee's Stile* and *Temper*, wherein is exhibited his *ſecond way* of *Confutation*.

§ 1. THe chief particulars *of his* Charge *in the firſt nine ſheets of his* Inditement (*for I cannot pretend at* once-reading *to graſpe them* all) *he hath exhibited againſt me to* poſterity (*if yet they* fortune *to live ſo* long) *in the* pithy expreſſions *of this* following Bill.

That my correct Copy is uncorrected of moſt of the Pelagian, Semipelagian, Arminian Tenents, p. 1.

That Pelagius and Arminius are my true Doctrinall Proparents, p. 6. 7.

That I am ſpightfull againſt Gods Truth and wayes, p. 7.

That none is better affected to my cauſe then the Divel, p. 10.

That I make God to be worſe then the Divel himſelf, p. 10.

That I am the very Captain Generall of all the Arminian Rout, p. 11.

That I am ſtiff in the inſtep, p. 12.

That my conſcience told me, I thought my papers fit to be burnt for Hereticks, p. 14.

That I am too neerely allied to that proud, haughty, and daring Generation of the Jeſuites, Arminians, and Socinians, p. 15.

That I dote on the Authority of the Mother Church, p. 15.

That I am a ſtately Orator, p. 16. And of truly Gallant parts, p. 6. Yet there is not one in a thouſand of the Laity but is able to teach me, p. 21.

That I, like Grotius, do in words fawn upon two different parties, p. 17.

That

That my forehead is ſufficiently ſteeled. p.18.

That I am ſuperciliouſly ſcornfull upon the confidence which I have of my own great naturall wit, p.19.

That my Book abounds with *Arminianiſm* as much as any ulcerous body with Botches, p.19.

That I am an admirer of Prelates, and that *quà tales*, p.19.

That Arminianiſm is my great *Diana*, p.19.

That I am the Trim, finicall, lean clerick of the Country, p. 20.

That I lay the ſnare to bring the worthy Gentlemen of the Country into boggs and præcipices, p.22.

That my Book begins with Calumnies, goes on with jirks, and ſquibs, and ends with Complements, p. 23.

That my ſecret belongs to the depths of Satan, p.23.

That I caſt in Texts by dozens, as if Baker-like I were bound to throw in ſo many fine Manchets into a Buttery Hatch. But when I crumble them, either they fall into my own crude dictates, or be turned into ſippets fit for none but Pelagian, Maſſilian, and Arminian palates, p.26.

That my falſhood and my impudence are to be deteſted, p. 26.

That my firſt and ſecond Tome are moſt agreeable to the Analogy of perfidiouſneſſe, p.26.

That I am no Babe in Grace, nor yet in malice, p.27.

That I take my ſelf to be wiſer then Auſtin; whoſe manlike writings I confute by his more infantile and Babelike writings, as to my ſhame ſhall be ſeen, p.27.

That I muſt conſider if I have not altogether made ſhipwrack of faith and a good conſcience, p.28.

That the genuine Succeſſors of the Semipelagians are the Jeſuites, Arminians, and my ſelf; Still deviſing Chimæricall ſhifts, and ſetting up the rotten *Dagon* and proud Idol of man's will againſt the never miſſing determinations of *God*, p. 30.

That I am a cloſe Votarie to Pelagian, and Arminian ſecrets, p.32.

That I muſt be allow'd to pelagianize even whilſt I declaim againſt it, p. 34.

That

That I talk againſt them as if I were ſpit out of their mouths, p. 35.

That he can, hath, and ſhall prove my Doctrine to be full of thoſe proud errors, hatched by one who was ſtiled of old the proud Divel's primogenitus, as like the Father as he could look, who in his words, doctrine, and deeds, was the very emblem and paradigma of pride, from all which the Lord deliver Mr. T. P. p. 36.

That I am not the ſmaller thief, but the more ſacrilegious, p. 32.

That my crafty and verſatil head is ſuſpected to be ſtuffed with the uſuall Pelagian captions and æquivocations, p. 38.

That I am like to be look't upon as ſome of the Planets ſpoken of Jude 13. (to whom is reſerved the blackneſſe of darkneſſe for ever) if I repent not the ſooner, p. 43.

That I am unmercifull in my dealings with the names and writings of others, therefore I ſhall have no mercy, p. 45.

That I appear like *Pelagius*, and *Pelagius* ſometimes in an Ethnick ſhape, ſometimes in a Semiethnick, ſometimes in a Judaick, ſometimes in a half-Chriſtian ſhape, p. 45.

That I am proud and malapert, p. 48.

That my malice occaſions my ſtupefaction, p. 48.

That I am a great Caſſandrite, p. 46.

That I rage and ramp it againſt the names of men (*whom the* Reader know's *I do* not name,) p. 50.

That I undertake to be a Ringleader, and appear in the van of my Faction, p. 50.

That through the fine, thin, aulicall complemental lawn of my civility, I make my hypocriſy to be very conſpicuous, p. 51.

That I do up and down in my laſt papers whip and ſtrip the Maſters of the Aſſembly, p. 51, 52.

That never any before my impudent ſelf was ſo fool-hardy, p. 52.

That I look into Books, as Spiders ſuck flowers, to gather poyſon, p. 52.

That I am malicious, (52.) beſpattering others names, 53.

That I am full of Gall and Spleen, 55.

That

That I have odiouſly and enviouſly altered my Method, p. 57.

That I am fell and fierce as the Batavian Remonſtrants, p. 58.

That I am upſtart Mr. T.P. p.58.

That two pages in my Book is a Libell of ſlanders, wherein I do as the falſe witneſſes againſt Chriſt, p.59.

Goodw: That J. Good. W. is a very brother of mine in diverſe of my wild opinions, p.59.

That I am a finical Rhetorician, p.64.

That I diſſwade others from their Combination, and ſcorn to be converſant with them, p.48.

That I am the great μέγας τις, and formidable Zan Zummim, *inter fraterculos claſſiarios ruſticanos*, p.64, 65.

That Dr. *Twiſſe* would have put me into Dr. *Lopes* his condition, p.65.

That I am intoxicated with paſſions, p.66.

That he can upon certain knowledge tell how little conſcience I have, p.69.

That I act the Tragedian part of a Stage-player. And call in Poets if not Divels to help me to blaſpheme, p.69.

That Mountebank-like I thruſt my ſelf upon the Stage, and will not ſtick to be beholding to very thieves, *viz.* ſuch roguiſh Pamphlets as *ſur Prædeſtinatus* and others are, p.69.

That I imitate the Jeſuite *Bellarmine*, p.70.

(Theſe are ſome of the *firſt Articles* which he *preferr's* againſt me to the *Reader*, as *one ſingle Malefactor*. But beſides this, he *implead's* me together with *others* of *my* * *Faction*, or "*Dogmaticall* * *ſires*; Naming ſuch as *Biſhop Mountague*, *Grotius*, *G. Voſſius*, *Biſhop Andrews*, *Dr. Weſton*, *Caſtellio*, *Dr. Jackſon*, *Innocentius*, *Adolphus Venator*, *my Batavick Brethren the Remonſtrants*, *Arminius Pelagius Junior*, *and the like*, in conjunction and relation to ſuch as theſe, his farther *proceſſe* is *manag'd thus*.)

* * *Corrup. Corr. p.1.*

That I and my party are ſharpning our Tongues and pens againſt *Gods* Soveraignty, Grace, Counſels, Servants, p.12.

That

That the pious men of my way have eloquence and learning, but not Faith or Religion. *p.* 8.

That they are poor Ratts, lazie Hierarchick, non-residential, non-preaching Lubbers. *p.* 20. (*which though not ſpoken of me, is ſpoken of* I know not whom, *to be* revenged *upon* me, for ſpeaking diminutively and ſcornfully of my Neighbour Clergymen, (as he is pleaſed to ſay, and fancy, *p.* 20.)

That they are Arminian clerical Ceremonialiſts. *p.* 25.

That the prophane ſpawn of the Engliſh Arminians, from *Montacutius* to this day downwards, have ſhipwrackt more in few years upon the Rocks of Atheiſme, &c. then any of their oppoſites of any conſiderable Note have done at any time. *p.* 28.

That (he doth not ſay who) are unhappily kept and fed in a place where prophaneneſs and ſuperſtition makes matches. *p.* 33.

That I and my Complices do ſay ſuch things as he thinks the Divel himſelf might bluſh to object againſt their Tenents. *p.* 34.

That we are preſumptuous Teachers. *p.* 34.

That the Remonſtrants grew ſhameleſs. *p.* 37.

That we are fools, carnal, madmen. *p* 44.

That the thouſands of thouſands of my ſide are either the crowd of Carnal Idiots, or ſuch as wittingly or unwittingly ſuffer themſelves to be fool'd by the polite and politick ſons of the Divel, the Jeſuits, and their followers, or indeed the Divel and his Angels. *p.* 49.

That I and my Faction do fret againſt the Almighty, and cry out Fate, Fate. *p.* 50.

That we ſlander the footſteps of the Anointed, and Julian-like, throw up darts againſt Heaven, as if we were reſolved to breath out our laſt with a *viciſti Galilæe* in our mouths. *p.* 50.

That the ſlanderous Arminians (p. 52.) are wrangling ſophiſters, taking an unſcriptural, unecclesiaſtical, illogical courſe. p. 57.

All theſe *particulars* being *brought* in againſt *me*, and againſt *all* that think otherwiſe then he would have them, It concerns us in the next place to take a view of his *Arguments* or *wayes of proof*. And thoſe we ſhall finde to be ſeveral *maximes* or *Poſtulata*, which are not themſelves to be proved (as he ſuppoſeth) but to be granted him by the Reader upon the *irrefragable Authority* of αὐτὸς ἔφη, and ἀρχιμήδει λέγοντι πιστευτέον, Mr. *Barlee hath ſaid it*, and *woe be* to that *Reader* that *will not beleeve him*. "For in his 53 *page* he conjures "*the Reader, as he hath any Candor, Conſcience, Piety, and* "*true Chriſtianity left in him, that he will favourably heed him.* Moſt unavoidably implying this *Papal Bull*, that whoſoever will not *heed him*, and heed him *favourably* whilſt he declaims againſt Mr. *T. P.* many whole pages together before he ſpeaks one word to the matter in hand, ſhall be *ipſo facto* concluded to be a perſon given *over to a Reprobate ſenſe*, void and *deſtitute of all Candor, Piety, Conſcience, and Chriſtianity*. Now the *Readers* obedience being *ſecured* upon no leſs then the *pain of his diſpleaſure*, and of the *utmoſt perils* that may *enſue*, he endeavours to *prove* his whole *Charge* from theſe following *ſuccinct axiomatical Topicks*.

First my Inſolency againſt God's Truth. *p.* 4.
My Inſolency againſt Mr. *B's.* Miniſtery, Flock, and name. *pag.* 4. 5.
The *B*andogs of my Rhetorick. *p.* 13.
The Altitude of my Spirit, and Luxuriant Rhetorick. *pag.* 16.
My Caſſandro-Grocian ſtrain, and my aſpiring to a Moderatorſhip betwixt the contending Parties. *p.* 16.
My Bold Impudence which he admires (*which he civilly introduceth with ſweet Sir, and ſo craves* pardon for a bugs word. *p.* 19.)
My contemning the Clergy. *p.* 20.
My *Pelagian* and *Arminian* Faction. *p.* 20. (*Stiled before* all my good men *Caſſandrians, Grotians.* p. 3.)
The *fierce impetus* of my κενοδοξία & καινοδοξία. *p.* 21.
My Snakelike motions. *p.* 22.

My

My miſchievous poiſonous papers, *p.* 22.
My late modeſt Jeſuits. *p.* 28.
My miſerable φιλαυτία. *p.* 29.
My feats of Activity, as a Rope-dancer. *p.* 29.
The lucky deviſe of *ſcientia media*. p. 30
My deſperate Doctrines, miſerable and mercileſs comforters *p.* 35.
My beleeving my ſelfe to be above ſin. *p.* 39.
My prevaricating Portals. *p.* 42.
My whifling Pamphlets. *p.* 46. a crowd of carnal Idiots. *p.* 49.
My palpable Jeſuitical Calumny and loud lye. *p.* 50.
My evil finger and ſore Eye. *p.* 61.
My virulency and ſpleen. *p.* 63.
My parcel of little wit. *p.* 64.
My Sermons at *Daintry* and at *Northampton*. p. 20.
My *Socinio-Grotio-Perſian* Gloſſes. *p.* 69.

§ 2. The Reader muſt not imagin that theſe are all the ill things that I deſerve to have ſpoken concerning *me* and my *Book*. Nor that my Neighbour ſpeaks this out of any *ill* "*will*. For he profeſſeth to *forbear me in hopes of my amend-*"*ment* p. 7. And again, *for to ſpare me, he would not blabb* "*out what the cauſe of my ſilence and ſecrecy was* (in the concealement of my papers which he compelled me to publiſh.) *p.* 21. And a *third* time *he ſpares me* p. 28. He profeſſeth to ſhew (p. 203.) *how kinde hearted he is to me*. And (p. 6.) *That as neere as he can he doth call things by their proper Names*. That the Reader may inferr from the *qualities* of his *Mercy* what his *Cruelties* would have been, if he had *given way* to his *Indignation*. But he (*good-man*) in the *midſt* of *all* his *ſeverities*, puts on *bowels and mercies*, even *tender mercies*, ſpoken of by *Solomon Prov.* 12. 10. And how often ſoever he placeth me in *Hell*, yet he *frequently* indeavours to "*help me out* by a *ſet form of Prayer, as* [*I pray God I be out* "*in it* p. 68. and *pray God that for ever hereafter I become* "*not Lupus in Fabulâ* p. 16. *The Lord deliver* Mr. *T. P.* "p. 36. And having ranck't *me* and *my faction* together

"with *Julian the Apoſtate* in the *conſummation of all his* "*blaſphemies*, he immediately prayes, *the Lord be merciſull* "*unto us.* p. 50. As 'twere to give us an *experiment* of that *great Truth*, *Jam.* 3. 10. *Out of the ſame mouth proceedeth bleſſing and curſing.* In the mean time it is *evident*, that yielding Mr. *Barlee* his *demands* he will eaſily prove what he *pleaſeth.* πᾶ βῶ καὶ χαρίσιον πάσαν τὰν γὰν καινόσω. And my beſt way of reply to all his Premiſes will be only this, to note the *manifold Concluſions* which thoſe *Premiſes* do *infer.* For though *I muſt not ſay, that I will do to him as he hath done to me*, (Prov. 24. 29.) *But commit vengeance to God*, (*Deut.* 30. 35.) yet I am ſure it is *lawful*, and I am told it is *neceſſary* at leaſt to *vindicate* my ſelf by *meerly-ſhewing* how I am *injur'd.*

§ 3. The *firſt* thing *concluſible* is his *unimitable Impertinence.* For how doth it follow that I am a *Jeſuite*, becauſe I am *leane*, or have *been beyond Sea?* How doth it follow that I am *finical*, becauſe I preach in a *Gownd* and *a pair of Cuffs?* or admit I were κόσμιος, that is, as *decently cladd* and as *well behav'd*, as Saint *Paul* would have every *Biſhop* (1 *Tim.* 3. 1.) would it follow from thence that *all my Book* is *erroneous?* or if I am not *vehemently* either a *ſloven*, or a *clown*, muſt it therefore be an *Ingredient* in the *confutation* of my *opinions*, to tell the *world* from the *Preſs*, that I am the "*trim Clerick of the Country?* and *ſuperlatively fine* Mr. *T. P.* "and in *my proper element of Courting my noble Patron?* how "doth this *prove* that I am an *Arminian?* This is *confuting* my "*Bandſtrings*, more properly then my *Book.* Suppoſe I had a *great wit*, a *fine and elegant tongue*, (as my *Neighbour* ſaith when he is pleas'd to give us a *taſt of his drolery.* p. 1. 2. 23. 29.) Muſt it therefore be followed with *my diſputing againſt God?* "(p. 29.) *Do I powre out a world of human Rhetorick be-* "*cauſe my Rhetorick* is not *inhuman?* or in caſe it were *true*, yet how doth it ſpeak me a *Socinian?* His undertaking is to *prove* that I am a *Pelagian*, and in ſtead of that he *maintains*, that there *is a ſixt Edition of a practical Catechiſm.* I expected to be ſhewed how *Reprobation is irreſpective*, and he will needs

needs tell me instead of this, that *I am Insolent against his Ministry*, of which he offers no proof, but that his chiefest parishioners do come to my Church. And because I *suffer* them so to doe, he inferrs me *insolent against his Flock*. Whether this is not *impertinent* to the *confuting of my Book*, and whether his 232. *pages* are not spent in such *extravagances*, I leave it to every mans Judgment who will *consider*, as well as *read* him.

§ 4. The *second* thing *concludible* is his *deplorable guilt*. For a *Railer* is reckon'd by the *Apostle* amongst the *worst* sort of persons to be *converst* with, *If any man that is called a* * *brother be a Fornicator, or Covetous, or an Idolater, or a* RAILER, *or a drunkard, or an Extortioner* &c. *with such a one no not to eat.* *Michael* would not † *Rail against the Divel himself in their Dispute about the body of Moses.* And so farr will I be from being like my Mr. *B.* in the *unchristian practice of scurrility*, that I would not use those words [*unchristian* and *scurrility*] if it were not necessary in the *discovery* of a *vice*, to use some *word* whereby to *express* what we *discover*. For whosoever *accuseth* another person of a *Commission* (be it of *Theft*, of *Murder*, of *Drunkenness*, or the like,) he is *obliged* by *Necessity* to use such a *word*, as may signifie the *thing* which is the *subject* of his *Inditement*. And I say it so much the rather, because in the *Third Discovery* I am to make, I shall detect such things as I shall not be able to *express*, but by saying that they are *Calumnies, Falsifications*, and *Inventions*. If they are found to be such in a high Degree, I shall be acquitted by *God* and *man* from any *passionate use* of such *expressions*. But if they are *less* then what I *call* them, I will *publickly confess* it upon *conviction* of my *fault*, and indeavour to make *full satisfaction*. For I can never beleeve I have *sufficiently repented* of any *injury* to a *Neighbour*, unless I add to my *sorrow* my *utmost endeavour* to make *amends*. By the same *proportion* of *Justice*, if I am *all those things* which Mr. *B.* doth *suggest*, let the word *Railer* be transferred from *Him* to *me*. But if I am *quite* another *thing*, let his own * *backsliding be his reproof*. Though I am

* 1 Cor. 5, 11.

† Jude 9.

* Jer. 2. 19.

am *wrong'd* in great *meaſures*, and have been ſo from the *beginning* of my appearing to *differ from him* in *judgement*, and of his * *chief Pariſhioners* being of my *Congregation*, (however at firſt, not without my *knowledge* only, but to my *diſſatisfaction*) yet I acknowledge I am a *party*, and muſt not be *heard* to ſpeak *alone*. And they that are *Strangers* to *him and me* will probably be fitter to *judge betwixt us*, then either his *Friends*, or *mine*. In *their judgements* (I ſuppoſe) I am allowed to be *ſenſible*, (at leaſt) of *that part* of *Calumny*, which ſtrikes at my *liberty* and my *livelyhood*, if not at my *life*. For the *tongue* in *theſe times* hath been a *dangerous weapon*, and perhaps hath ruin'd as many men, as either the *Piſtoll*, or the *ſword*. *There is an* * *Aſſembly of treacherous men*, who bend their *tongue like their Bow* (ſaith the *Prophet Jeremy*) and † *ſhoot their Arrows, even bitter words* (ſaith the Pſalmiſt.) and all the favour that I deſire, is, that when I am *ſhot at*, I may *break the arrows*, and ſometimes *ſhew* how they *recoile*. If the *Reader* ſhall but conſider, that Mr. *Barlee* was *praeadmoniſhed* by * my ſelf and others, not to prejudice his *Cauſe*, and his private credit by any *intemperance of the tongue*, but to direct all his *ſtrength* againſt the (*a*) *matter* of my Book *concerning Gods Decrees*, and (notwithſtanding our admonitions) that all that *Muſter* of his *aſperſions* which I have *ſtily collected*, have been found within the compaſſe of 8. *or* 9. *ſheets*, and that the farther we *wade* into his very *foul ink*, ſtill the *fouler* we find our *way*; he will undoubtedly conclude (though I ſhould not) that our *Author* hath written as if he had written for a *wager*; and as if he would prove by an *experiment*, by *how* * *little a member how great things may be boaſted*; *of how little a fire how great a matter may be kindled*; and of how *clean* a *ſubject* how much *impurity* may be *ſpoken*. We find the *Tongue* many times is not only the *unrulieſt*, but the * *filthieſt member*; for S. *James* ſaith expreſſely, *that it defileth the whole body*. Which ſhould methinks have *diſcourag'd* my *angry neighbour* from that very ſtrange *Method* of *confuting* my *Papers*, by falling ſo *fowly* upon my *Perſon*. It is neither to † to *adorn Chriſts Doctrine*, nor to *aſſert* his own. But rather on the contrary

+ In his *firſt letter* it appears, that this was the Ground of all his *Correptory correction*.

* Jer. 9. 3.

† Pſal. 64. 3.

(*a*) ἀ χρὴ τὸν ὑπ' ἐπιμῶντας, ἀλλ' ἐπαλήπτους, ἐπαυξῶντας μᾶλλον καὶ διορθουμένους τὴν ἄγνοιαν αὐτῶν. Polyb. lib. 3.

* Jam. 3. 5.

* Ver. 6.

* Tit. 2. 10.

§ 5. A *third* thing *concluſible* is the *infirmity* of his *Cauſe*. Which had it been *ſtrengthened* with *Truth*, had been better defended by its own *Nakedneſſe*, then by ſuch a *weapon* as the *Tongue*, which the *Pſalmiſt* affirmeth to be a † *ſharp ſword*. If he by ſetting down my *words*, as I had ſet down the *words* of Mr. *Calvin*, *Zuinglius*, and Dr. *Twiſſe*, (p. 9,10.) could have ſhewn as ill *effects* of my *Doctrine*, as I did of the *contrary*, he would have ſpoken as *little* againſt my *perſon*, as I did againſt theirs. I did not call *either of them* by an *ill Name*, nor give an ill *character* of *any* of their *perſons*; I only *tranſlated* their very *words*, and *concealed* their *Names*, and concealed them *ſo*, as none but *Scholars* could *find* them out; nor *all Scholars* neither, but only *ſuch* as would take the *paines*; nor *all ſuch neither*; for Mr. *Barlee himſelf* after all his *ſearch*, hath (either *wittingly* or *unwittingly*) *miſtaken* the *Authors* of the *fowleſt* of thoſe *Citations*, & *miſreported* them to the *Reader*, as I ſhall *demonſtrate* when I come to that *place*. Indeed I ſay they are *frightful ſayings* as *inferring God to be the Author of ſinne*. But firſt, I ſpeak of *ſayings only*, and not of *Perſons*. Secondly, I ſet down the *ſayings*, to be *judged* of by the *Reader*, and not taken upon *truſt* by a meere *general invective*. Thirdly, I ſaid no *more* of thoſe *ſayings* then I am able to *juſtifie*, and intend *ſo* to do in what I now am *deſigning*. Fourthly, I *appeal* to the *indifferent Reader*, whether it is not a *frightfull ſaying*, to affirm that "*wicked men do commit their wickedneſſe by the juſt impulſe of God*. * *That the Divel and wicked men cannot conceive, nor contrive, nor execute any miſchief, nor ſo much as indeavour its execution*, any further *then God doth himſelf command them*. And that they are *compelled to perform obedience to ſuch commands*. *That Adultery, or murder in as much as it is the work of God the Author, Mover, & Compeller, it is not a crime; but in as much as it is of man it is a wickedneſſe. That beſides God's concurrence to the making way for ſin, there is a farther proſtitution to ſins required, and many the like*. Now when I ſhall have ſhewn how Mr. *Barlee* doth *ſo ſtrive* to mend the matter, as to *make* it rather much *worſe*; I hope the *Reader* will *acquit* me in that part of my *Enterpriſe*

† Pſal. 57. 4.

* These are ſome of thoſe ſayings which I call'd *frightfull*; and for the confutation of which *all* my *Notes* were written *on Gods Decree*. And my proving theſe ſayings to be *falſe* & *blaſphemous*, is confeſſed by Mr. *Bar.* to be the *Pillar* on which my Book doth reſt, *Corr. Cor. p.* 68.

terpriſe for which I have been ſo much *reviled* (I cannot ſay by *many*, but) by this one *man*. Who as often as he *railes* at any *one* of my *Arguments*, doth ſeem to *betray a confeſſion* that he *cannot anſwer it*. For what *imaginable Reaſon* ſhould he *uſe all waies* to fill up *forty and two pages* againſt my *portall* (as he call's it) which is *not quite* 5. *leaves*, before he came to the *purpoſe*, (to wit, a *vindication* of thoſe *ten ſayings* which I premiſed in the *entrance* of my very *firſt* Chapter) unleſſe it were to *this end*, that he might not preſently be *diſcerned* to *ſtumble* even at the *threſhold*? *mali omiñis in principio lapſus.* Rather then be *diſcover'd* to *fall* and *flownder* in the *beginning* of his *Courſe*, he would ſpend *ſo many pages* in *pure invective*; *very rationally hoping*, that his *Reader* would be *tired* with *ſo much* drudgery, and not *indure* to read on to the *ſadder ſtate* of his *affairs*. * *Polybius* tells us of ſome *Writers*, that they are not carefull to *ſet down* what *is trueſt*, or moſt *pertinent*, but what is *moſt apt* to *affect the Reader*, either with *horrour* or *delight*, as may be moſt for their *turnes*. And perhaps my *Declamator* not confiding overmuch in his *diſputative facultie*, did chooſe to *furniſh* out a *volume* with thoſe *ſubjects* of *diſcourſe*, wherein he was aware his *chiefeſt excellency did lie*. But the ſame * *Polybius* doth alſo tell us in his *Embaſſies*, that when the *Roman Army* had been *routed by Perſeus* the King of *Macedon*, the *Romans* determin'd *not* to be the *more*, but the *leſſe inclinable* to a *peace*; to give them bitter *words* in requitall for their *ſilent blowes*, and at leaſt to be the *bolder for* being *beaten*. They having found by experience (and ſo they did *then* no *long time after*) that *confidence* many times, though in an *overthrow*, hath been the *Mother of* good *ſucceſſe*.

* σπουδάζοντες δὲ συμπαθεῖς ποιεῖν τοὺς ἀναγινώσκοντας τοῖς λεγομένοις &c. Polyb. l. 2. & paſſim alibi.

* ἔδοξεν τὸν αὐτοῖς ὁμοθυμαδὸν ὡς βαρυτάτῳ πόνῳ τῷ ἀπολειπειν. ἴδιον γὰρ τοῦτο πάντη παρὰ Ῥωμαίοις ἔθος, καὶ πάντων ἐστὶ τὸ χεῖρον μὲν τὰς ἐλαττώσεις, ἀνθαδέστατους καὶ βαρυτάτους φαίνεσθαι. Polyb. περὶ Πρεσβ. ἐκλογ. ξθ.

§ 6. And truly this ſeems to me to be a fourth thing *concluſible*, that my *Correptor is ſhrewdly hurt*, becauſe he labours with ſuch *impatience*. *Noiſe* and *clamour* are commonly the effects of ſome *acute pain*; there is nothing more *naturall* then the love of *victory*, or *Revenge*, (I ſpeak of *Nature* in its *Corruptions*.) And therefore *Zeno Eleates* had no *little ſatisfaction*, that (being *bound hand and foot*) he had it left in

in his *power* to *ſpit* out his *Tongue* in his *Lictors face*. And though I ſay not this with a deſign of *applying* it to *my Correptor*, yet I am of opinion that he *ſits* not at *eaſe*, becauſe I find him ſo very angry. Beſides, Mr. *B. marches* out againſt *me*, and every thing that either *is*, or is *called mine*, (as *Darius* did againſt the *young* man of *Macedon*) as if he came not to *fight*, but *conquer*. And *indeavours* to conceale his *deſpairs* of *victory*, by the *exceſſe* of his *Triumphs* and *Inſultations*.

§ 7. The fifth thing *concluſible* is the *unkindneſſe* of his *deſign* (not ſo much upon my *papers*, as) upon my *perſon*; which I ſhould not dare to *affirm*, if I were able to imagine another *reaſon* why his firſt Care ſhould be to *preoccupate* and *fill* the *every man* that ſhall *read him* with the *worſt character* of *me* that he was able to *invent*. *Solomon* tell's us of a man, who with his *Tongue deſtroyeth his neighbour*, Pro. 11. 9. He could not be *ignorant* of the late *Declaration* upon which *ſo many* had been *ejected*. And he *knew* very well, that whilſt *others* have been *queſtion'd* and *ejected* too, who yet have beene of *his party*,) I have *ſate* very *quietly under* mine own vine. No man living hath *appeared* to ſpeak *againſt me*. Whether becauſe I wanted enemies, or becauſe I wanted ſome *able crimes*, let who will judge. But that I may not eſcape ſo, my *Co reptor* (not content to have *preached* againſt me at *Daintry*, as well as at *Northampton*) thinks fit to do *that* himſelf, which after *all* his *incitations* he find's *none other* would *yet do* for him. He makes *proclamation* with a kind of *noverint univerſi*, that the Rector of *Brington* is *Arminianly*, *Maſſi'ianly*, *Pelagianly*, *Socinianly*, *Prelatica'ly*, *Popiſhly*, *Jeſuitically*, *Atheiſtically*, and even *diveliſhly inclined*. That *theſe are ſome* of thoſe *Articles* put up againſt *me* before as *great a Tribunal* as he ſhall have *readers* here on *Earth*, (and may they *never riſe up in judgement* againſt himſelf *at that greater Tribunall* which is in *Heaven*) is but too too *manifeſt* by the Epitome premiſed. With which may be compared his profeſſion of *hearty good affections to me in his p.* 231. and his *malicious inſtance* of thoſe *affections not*

many lines after, viz. p. 232. If Mr. *Barlee* did not *believe* that I am *all thoſe things* which he *affirmeth*, why would he *ſin* againſt his *knowledge*? and if he did *verily beleeve* it, of *what unſpeakable puniſhments* did he not *think me* to be *worthy*? if he is *willing* to have me *live*, and to have me live in my *Living*, why muſt I and *my Doctrines* be made *legible* to the *world* in the *blackeſt* and *bittereſt ink* that can be made of *Gall*, and *Copras*? and if he is *willing* to have me *dealt with*, as Mr. *Calvin* dealt with *Servetus* (for far *leſſer crimes* then are *laid to my charge*) why did he tell me in his *Letter* that he was a *true lover of my perſon* and my *parts*? If *bitter words* were to be *ſpoken*, he ſhould rather have *beſtow'd* them upon the *dangerous conſequences* which he *ſhould have* ſhewn might *ariſe* from the *ſeverall matters* in my *Book*, and not have taken the *ready way to confute* me with *Sequeſtration* in ſtead of *Syllogiſm*. Which to *effect the more ſurely*, he ſeeks to heighten my *condemnation* by a terrible *Paralepſis*. He pretends to be *ſparing* in the very midſt of his *profuſeneſſe*; and will not *blab out* (to uſe his words) what he is able to *inform* (if he were not *mercifully minded*) the *Reader* is lef to *conjecture*, that I am ſome way *obnoxious* to *publick Cenſure*, which my *charitable Neighbour* will not reveal. But I am a little confident that my *Correptory Corrector* will be * *Corrected* by his own *Correctorie Correction*. For his meere *exceſſes* of *Malediction forbid* the *Reader* to *believe* him. So that taking it for *granted* * that he is puniſhed *more* then *I would* have had him, by having taken *ſo much pains to loſe his Labour*, I cannot *wiſh* him to * *ſuffer* more, then from the things which he hath *done*.

* In his firſt Letter to me.

* Jer. 2. 19.

* Jer. 2. 19.

† ἀλγεῖν ἀζήμιον ὄζι τὸ ποιεῖν τὰ ἄδικα. *Arrian l.* 3. c. 26.

§ 8 And therefore I ſhall ſhut up this *Diſcovery* by *importuning* the *Reader* in his *behalf*; That *Chriſtian Pity* and *Forgiveneſs* may be the *only* * *coals of fire* to be *heaped* upon his *head*, with a *charitable* deſigne, not to *burn*, but *melt him*. Whilſt there is a poſſibility, there ſhould be *Hope* that he may *mend*; I have many things to *plead* in *favour* of him. Firſt, that though he indeavours to * *break* my *head*, yet many times it is with *Balſam*. Though he ſaith *I make God a great deal worſe then the Divel* (p. 10.) yet he *confeſſeth* that he

* Rom. 12. 20. Pſal. 140. 5.

he was never halfe ſo good as my ſelfe. (p. 6.) although he "ſaith, *there is not one in a thouſand of the Laity but would* "*even inſtruct and teach me,* (p. 20.) yet he tels me for my *comfort,* I am *ſuperlatively fine,* (p. 1.) of a *ſparkling wit,* and *truly gallant parts,* (p. 6.) though he ſaith in all my *Book* or *body* there is not *one grain of ſalt* (p. 19.) yet to keep me from *crying,* he gives me *Gingerbread,* by ſaying *I have* a *fine* and *an elegant Tongue,* (p. 23.) and withall *a great wit,* (p. 29.) though he ſaith *I am neerly allied to the Jeſuites,* (p. 15.) yet he calls me *good brother,* (p. 28.) and confeſſeth it *impoſſible that they and I ſhould agree.* (p. 79.) Beſides he uſeth *me* no *worſe* then he uſeth *Grotius,* and *Doctor Jackſon,* and other *venerable perſons,* (alive, or dead,) moſt *eminent* in the *world* for *tranſcendent Integrity,* as well as *learning.* And ſo (before he is aware) he doth me greater *honour* then I could ever have *aſpired to*; even enabling me to ſay, [*Nemo mihi per hos annos, niſi qui Grotio, qui Jackſonio τοῖς Πάνυ, Inimicus.*] I do therefore ſay *Nemo,* Becauſe (to the *beſt* of my *Remembrance,*) I cannot ſay I have an *Enemy* who is not an *Enemy* to *Grotius,* and to every other *Perſon* whom I *extremely honour* and *admire.* The *Prophet David* had not ſo many * *hairs upon his head,* as *Enemies that hated him without a cauſe,* whereas (*above board*) I have but *one,* that I *know* of, in *all* the *world.* And *he* (by chance) my *Benefactor,* of whom I might ſay (with as great reaſon as one did) *Nolo maledicere, ne maledicere deſiſtat, hoc eſt, ne laudare deſinat.* To be reviled by ſuch a perſon amongſt ſuch perſons as *Biſhop Andrews,* and *Grotius,* Biſhop *Overal,* and *Voſſius,* Dr. *Jackſon,* and *Caſtellio,* with many other ſuch *learned and pious men,* will be look't upon by the *beſt,* as no ſmall *marke* of my *proficiency.* For men of *Judgment and Integrity* do already ſay of thoſe *Authors* what *Quintilian* of *Cicero,* that a man may be known to have *profited* by his very *delectation* in ſuch mens *writings.* Thirdly, my *Correptory Correctors* great *Need* may be alleaged to the *Reader,* a little to *mitigate* his *wrath.* For had he had any *weapons* from the *Armory* of *Reaſon,* he would not have made his *Pen* ſo *picked.* Could he have brought *hard Arguments,* he would have given *ſoft words.* But when he found

2.

* Pſal. 69. 4.

Scias illum profeciſſe cui Cicero valde placuit. Quint.

3.

found me ſo *unkinde* in every *paſſage* of thoſe *Notes*, as not to be *liable* to juſt *exception*, it was *hard* for him to *conceal* his *keen reſentment* of ſuch *unkindneſs*. What would you have a man *doe* in ſuch an *exigence* as he was *in*? *Retreat* he *could* not who had ſet up his *Trophees* before he *fought*. *Repent* he *would* not who was *impatient* of a *repulſe*, then which there is not any *Dyſaſter* more *vnagreeable* to the *Fleſh*. Having *reſolved* upon the *End* he was obliged to uſe ſome *means*. Having *peremptorily decreed* that my *Book* ſhould be a *Reprobate*, he found a *Neceſſity* to make it *guilty*, for fear the *world* ſhould call him *cruel*. And he could not *fly* from what he *threatned*, for fear the ſame *world* ſhould call him *Coward*. Had he not firſt been *ingaged* by raſh *expreſſions*, and *reſolves*, to repreſent me to *his Readers* as a very *foule thing*, he had never *beſmear'd* me with ſo much *Dirt*. And till we can *cure* him of his *Principles*, we muſt (I think) deplore his *Practice*.

§ 9. I have now *pleaded* for him in the beſt manner that I am able in ſo much *haſte* as I am *in*. For as I think it my *duty*, to ſhew the *heavie* things which *Truth* and *Innocence* have *ſuffered*, which could not be but by ſhewing the *hainous* things which *he* hath *done*; ſo do I think it my *duty* to ſhew *mercy* even to *him*, who hath *publickly* * *threatned* to ſhew me *none*. I look for no *ſatisfaction*, but his *amendment*. And would *gladly ſuffer* the *loſs* of any *worldly thing* to the very *deſtruction* of my *Body*, if that could be available to * *ſave his ſoule*, Which every man is affirmed by S. *James* to doe, who *converteth a ſinner from the error of his way*. Though in many places of his *Book* he hath allotted me my *portion* in the *bottomleſs Lake of Fire and Brimſtone*, yet I cannot but *hope better things* of my *ſelfe*, and that the rather, becauſe I finde in my ſelfe *more charity* for him. I hope to *meet* him a *Saint* in *Heaven*. And may I have the very *leaſt*, I have not any *unwillingneſs* that he injoy the *higher manſion*. If that *Doctrine* were not *concern'd* by which I am made thus to *hope*, I would not now *ſhew* how I am *injur'd*. And even *now* I *diſtinguiſh* betwixt the *man* and the *malefactor*. For I

* Correp Corr. p. 45.

* σώσει ψυχὴν ἐκ θανάτου. Jam. 5. 20.

am

am of *opinion*, that to *diſcover the Maleſactor* (in this caſe) is a *ſufficient punishment* to the *man*. Leſs then this *he* cannot *ſuffer*, and I doe truly deſire *no more*. I cannot chooſe but *foreſee*, that my *ſecond Diſcovery* will make him *ſadder* then my *firſt*. But *ſober ſadneſs* is very *wholſome*. And it is my *Duty*, to ſhew how much he fails in *his*.

CHAP.

CHAP. III.

A *Diſcovery* of Mr. *Barlee's Extraordinary Invention*; Shewing it ſelf in meer *Calumnies* and *Falſifications* both on my *Perſon*, and on my *Papers*. His *third way* of *Confutation*.

§ 1. I Will not *weare out* my *Time* in *diſpoſing* his *Inventions*, whether raiſed upon my *Perſon* only, or only upon my *Printed Papers*, into their ſeveral *Ranks* and *Claſſes*, but ſet them down in that *order* wherein they meet my *obſervation*. Nor will I pretend to name them *all*, but only as many as I *eſpied* in the *peruſal* which I have made of his *firſt Nine ſheets*. His *firſt artificial miſtake* is this,

§ 2. [" *That a matter of* 600 *Copies of my Notes within leſs* " *then two moneths were almoſt ſold in this very County, as ſaith* " *W. C. p.* 1.] Thus in his very *firſt page* (the *faireſt* part of his *performance*) he gives his *Reader* a *ſpecimen* both of his *Logick*, and *Ingenuity*. Here are *two groſs Forgeries* in leſs then *three lines*. For firſt I can prove from many *Topicks*, 1. that in *more then three moneths* (which is not *leſs then two*) there were *not* 300 *Copies* (which is not a matter of 600) ſo 2. much as *almoſt ſold* in this very *County*. And (2) *W. C.* tells me, that he *never ſaid* any ſuch *thing*. But complains on the *contrary*, that Mr. *Barlee* hath done him ſo great an *Injury*, as 3. to *publiſh* in his *Name* ſo great a *Falſehood*. Or (3) if it were as *true*, as I *wiſh* it had *been*, can it follow from hence, that *Chriſt died only for the Elect*? Or that God did *decree* mens *Reprobation* without the leaſt *regard* or *reſpect* unto their *ſins*? ſuch as theſe were the things, of which our *Correptory Corrector* did pretend, in his *Title*, to be the *Hyperaſpiſtes*.

raſpiſtes. 4. Is it a probable *Token* that my *Book* was worth *nothing*, becauſe it found ſo *many Buyers*, and becauſe the *Buyers caught it up* in ſuch *Haſte*? The very *Bible* by this *Logick* would be *blaſpemouſly* concluded the *worſt Book in the world*. Yet this is one ſpecial *Inſtance* of Mr. *Barlee's skill* in *confuting Books*. And having nothing elſe to ſay againſt a *Book* which he *mentions* in his p. 8. he layes to its *charge* "its having been *the ſixth time Publiſh'd*. I hope he ſhall *live* to ſee it publiſht *ſix* or *ſeven* times *more*. And if he thinks it a *fine* thing to Print ſuch a *Book* as very few men will *buy*, much good *doo't* him with his *felicity*; let his *Correptory correction* lye and *ſleep* upon the *ſtall*, as *unregarded* as he can *wiſh* it. I do not envie the *little* * *favour*, which he con- "feſſeth his *Parrheſia* hath *procured* him *in the world* (p. 6.) but doe heartily *wiſh* that he may uſe his *Tongue better*, and in *tract* of *Time* be better *thought on*. Nor am I diſpleaſed with my ſelfe, that the *whole Impreſſion* of my *Notes* was *diſpers'd* ſo *ſoon*, or that a *Second Edition* hath been ſo many times *deſir'd*, when *I* have not had *leiſure* to *ſet it out* with any the *leaſt variation*, or *addition*, which perhaps a *greater vacancy* might have ſuggeſted to me. But 5. it were well for Mr. *B.* if his memory were as ſtrong as his Invention. He would not then have told me (in his p. 51.) that "the very *memory of my Book ſhall Rot, and ſerve for nothing* "*but waſt-paper.*] As if *a matter of ſix hundred men had* "*bought Copies of my Book in leſs then two moneths, even in* "*this one Countie*, (where yet the *buyers* were *fewer* then in *other* Counties more *remote*) not to read them, but let them *rot*. If he means by *my Book*, his own *Manuſcript Copie* which he and *old Mr. Whiſfeild* are pleaſed to call *mine*, or if he only means the *few particulars* of my *Book* which he hath *mumbled* as he *liſted* in his *Correptory Correction*, I am exactly of his *opinion* that 'twill *become waſt-paper, among thoſe that do vendere Thus & odores*. This is juſt ſuch a *Synecdoche* by which Chriſts dying for the ſins of the *whole world* is expounded by *Correptory Correctors* of very much the *leſſer* (perhaps the *twentieth* or *fourtieth*) part of the *world*. Such kinde of ſtuff (and very much *worſe* in the kinde) Mr. *Barlee's*

4.

* This he confeſſeth [*he doth feel full well*] but *comforts* himſelf with [*veritas odium parit*] nothing comes amiſs to him. If but a *few* men *love* him, 'tis for his *Excellence*. If *moſt* men *hate* him, it is becauſe of his *Deſerts*.

5.

Reader

Reader is like to *truſt to*. And by his utmoſt indeavours of *launching forth* to his *advantage*, I leave it to any man's conjecture in what a *Weather-beaten ſtate* we ſhall find him *landed*.

Of abſolute Decrees.

§. 2. His 2 [*That I allow no other will to God then a Hypothetical one*, p. 4.] yet he knows on the contrary. 1. That he nether *doth*, nor *can* ſhew any *one paſſage* in my *Notes* where I deny that God Almighty hath as well as an *Abſolute* a *Conditional will*. 2. That I *diſtinguiſh* (p. 49.) betwixt an *abſolute neceſſity*, and a *Neceſſity ex Hypotheſi*, whereof the *former doth* infer a very *abſolute will in the Almighty*. Such was his will *that all men ſhould be mortal*; that *heavy Bodies* ſhould *tend downward*; and innumerable the like. 3. That I *diſtinguiſh* betwixt his *Threats* under his *Oath*, and under his *word only* (p. 52.) implying his will *not* alwayes *Hypothetically*. 4. That when I ſpeak of *conditional* or *reſpective* excluſively of *Abſolute*, it is only in relation to *eternall puniſhment*, or *reward*. Which is no more then his (*a*) *Suarez*, and Dr. *Twiſſe*, and even (*c*) *himſelf is fain to ſay*; as anon ſhall be ſhewed. 5. That *Arminius himſelf* denyes not (*d*) *abſolute Decrees*, as he confeſſeth p. 60 nor can I beleeve, that any *Chriſtian* ever did. So as I cannot but admire the *extream untowardneſſe* of this invention; which affirms me to allow but *one ſort* of *Decrees*, becauſe of *two ſorts* I aſſert the *one* as well as the *other*; as well the *Reſpective*, as *Irreſpective*.

(*a*) Agnoſcimus & docemus, Deum non decreviſſe quenquam damnare, niſi juſtiſſime propter ipſius peccata. Et hoc reſpectu decretum hoc non poſſe ita *abſolutum* vocari, ut Deus ſine ullo peccatorum reſpectu decreverit quemquam damnare. *Suarez in* 3. *Diſp.* 5 p. 103. *Cor.* *Cor.* 117.

(*b*) Dr. *Twiſſe* ſaith that ſin is the cauſe of Reprobation *quoad res volitas* p. 49. againſt Mr. *Hoard* as Mr. *B.* confeſſeth p. 145.

(*c*) *Corresp. cor.* p. 121.

(*d*) Abſolutū Dei decretū, quo decrevit filium ponere mediatorem, &c. *Armin. in Declarat ſentent* p. 95, 96.

§. 3. His 3 [*That I have fulfilled my Inſolency againſt "his Miniſtery, Flock, and Name*, &c. p. 4. & 5.] This in *each particular* is not only as *different* from *truth*, as a *Horſe* is from a *Man*; but as *oppoſite* to *Truth*, as *ſight* is to *blindneſſe*; and as *contrary* to it, as white is to *Black*, or as *we* are to our *Antipodes*. For firſt, it was not my *inſolency*, that he *railed* againſt *me* to *all* ſorts of people, and *curſed me to ſome*, and *preached* me *down* in his two *Lecture-Sermons*, whilſt *I held my tongue*, and *kept ſilence*, *like a dead man out of mind*, as if I *knew not*, or had *forgotten*, that there was any *ſuch thing*.

2. Be

2. Be it ſo that his *Pariſhioners* have been as little *his friends*, as he hath been *theirs*, (before I had the leaſt *knowledge* of *him*, or *them*) is that *my fault*? when his *chiefeſt Auditors* (whom he call's his *Flock*) were *frighted by* him out of his *Fold*, and thereupon came to *mine* by way of *Refuge*, I was an abſolute ſtranger both to their *Perſons* and to their *Names*. Yet he told me by *Epiſtle*, that *he was* "*robb'd of a conſiderable part of his Auditors*, and (by a *Paralepſis*) call'd me *the Thief*. But not content with that *aſſurance* which I *privately* gave him in a *Letter*, that I was perfectly *innocent from that great offence* of being a *Spiritual Abgregarian*, he *publickly* tell's that I am *Inſolent* againſt his *Miniſtery* and *Flock*. Am I *inſolent againſt his Miniſtery*, becauſe I am not very *Barbarous* to his *Flock*? or am I *inſolent* againſt his *Flock*, becauſe I am not ſo like a *Gadarene*, as to *bid* them *depart out of our Coaſts*? unleſſe he thought the word [*Inſolency*] denoted *courteſie* and *Reverence*, *Civility*, and *Candor*, how could he ſay I have been *inſolent* againſt his *Flock*, whom I was never *heard* to *mention* without *expreſſions* of *Love* and *Honour*? if *perſons* of *Quality*, and *Judgement*, and not only of an *unblamable*, but of a moſt *imitable converſe*, *fearing God*, *and hating Covetouſneſſe*, (*a worſe Idolatry* amongſt *many Chriſtians*, then moſt of the *Heathens* were *guilty of*, for the *Heathens* who *worſhipp't* the *Sun* or *Moon* made no man a *Begger* by that Idolatry, whereas the *Chriſtian* that is *Covetous*, and ſo an (*e*) *Idolater*, becomes very *hurtfull* by that (*f*) *Idolatry* to every one who is the object of his *unſatiable eye*.) I ſay if *Perſons* ſo *inoffenſive* and ſo generally *obliging* as not to be *hated* by any *Creature* beſides one *Correptory Corrector*, cannot indure at the *ſame inſtant* to be his *Auditors* and his *Text* too, (ſpoken *to* and *againſt* from the very ſame *Pulpit*) and are not *railed* at by *me* for being *weary of his railing*, all the world muſt be told (upon *occaſion* of God's *Decrees*) that I am *inſolent* againſt his *Flock*. This (as far as I can *gueſſe*) is the *true original* of all my *Correptory Correction*. M. *B.* is the *Preacher* that muſt be *follow'd*; or if he is *not*, the world muſt know his *indignation*. 3. But this is not all. For though a *thouſand Readers* at leaſt are able to witneſſe in my *behalf*, 2. 3.

(*e*) Eph. 5. 6. (*f*) Coloſ. 3. 5.

that I did not *name* Mr. *B.* in *all* my Book, yet for that I must
4. be *insolent against his Name too.* 4. This is as true, as what he add's but five *lines after*, "concerning [*my threatning that* "I *had lived long unanswered.*] When he cannot but know,
1. That 'tis *impossible* for any man to *threaten* a thing *past*. He might have told me as well, that he *will* confute me the
2. *last year*; or that he *hath already* done it in *time to come.*
3. 2. He neither *doth*, nor *can* prove, that I did *threaten* any thing *future.* And 3. my *Letters* to him do *testifie* that I
4. most friendly *disswaded* him from doing himself so ill an *Office*, as to whet his *pen* against my *papers.* And 4. I am sure it was ever my *serious wish*, that my *Notes* might *cost* me no farther *trouble.* 5. What he add's of *my friendly Daniel* (p.
5. 5. lin. 5.) I suppose is spoken at a venture, not only without that *Gentlemans knowledge* or *consent*, but with his great *displeasure* and *indignation.* Whom because he hath *dishonoured* with so rude a *mention*, in such an *oblique* and *Malignant* manner, I will briefly *vindicate* by saying this of him, that had Mr. *B.* been worthy of that *Gentlemans friendship*, or so *happy* as to have profited by his *converse*, he had learn't a better way of *answering Books*, then by throwing *scurrility* upon their *Authors.* I wish Mr. *B.* and his *Abettors* no worse then this, that they may *imitate* rather then *envy* that Persons *Learning*, *Candor*, *Charity*, *Moderation*, and be able to be as *friendly*, as he hath been, to such as *differ* from them in *judgement.* If he disswaded me (some *weeks* too *late*) from sending my *Notes* into the *light*, it was not because he *disapproved* the *thing*, but because he was a *stranger* to my *necessity*, and considered nothing so much as my *ease* or *safety*, wherein he was so far *mistaken*, as to think I should best have provided for it, by giving way to those *Calumnies* which were prepared for the *Presse* by Mr. *B.* &c.

* Note, that (in his p. 5. l. 8 9.) he confesseth he can give no honest reasons, though some other he thinks he can give, (which must be sure *dishonest reasons*, since he confesseth they are *not honest*) why I should peremptorily deny my former papers (speaking of the *forged mishapen Manuscript* in his *Study*) to have been *mine.*

§ 4. His fourth, ["*That it's wondered* (by one without a "name) *I should deny* * *my first Papers to be mine*, p. 6.] How can he say *I denied* that to be *mine* which I publickly *owned* and *subscribed.* And call'd a *Copy*, though a *correct* one? That what *I publish't* was a *Copy* of my *private Manuscript*, he

he doth in *many places confesse*, affirming *here*, a "*consan-*
"*guinity of Matter, Stile, and very words.* And saying *else-*
"*where*, (*p.* 134.) *that from Chap.* 3. *p.* 32. *unto the very end*,
"(*which is above half* my Book) *my Book is almost verbatim*
"*the very same with my first renounced Papers.*] Why then doth he say that *I renounced* those *Papers*, which he *confesseth* me to have *printed* in the very same *breath*? did I *deny* it to be a *Copy* by *affirming* it to be a *Copy*, adding withall that it was a *true correct Copy*, not a false, *Surreptitious*, *disfigured Copy*? are there not *diverse Copies of God's own word*, *and diverse Readings in those Copies*, some things *left out*, and some *thrust in*, yet all *Copies still*, whether more, *or lesse* correct, through the *carelessenesse*, or the *care*, the *malice*, or the *Integrity*, of the severall *Amanuenses* by whom *transcribed*? what *wonder is it then*, if my *Papers* falling into such *unkind hands*, and conveyed by *light fingers* from *one enemy to another*, and *transcribed* by *some* who could not *possibly understand them*, and confessed by *Mr. B.* (under his *hand and seal*.) to be perfect *nonsense* in *some places*, and *found by my self* to have been so *alter'd* in the *two first Transcripts*, of which I had *ocular inspection*, as I could not pick out *an sense* in the very *first Pages* (which Mr. *Bernard* of *Abingdon* can sufficiently *attest*, and he is a *Person* so full of *honour*, as not to be *able* to speak a *false thing*) I say, what *wonder* if my *Papers* were made by *many Transcribers* so *unlike my Autograph*, as to need my *correction* before they went into the *light*? and again, what *wonder*, if I *disown'd* them as they were false, and *publickly own'd* them as they were *true*? in respect of what was *fo sted in*, I said the *thing was none of mine*, *yet I say it was mine* in respect of what was *uncorrupted*. Thus the *Nazarene Gospell*, in severall *respects*, is very truly said to *be*, & not to *be* the *Word* of *God*. But 2.
2. the *Correptory Corrector* makes a *lamentable confession*, that * *Correp. Cor.*
"*he hath* * *need to cast about for Topicall Arguments to prove me* *p.* 6. *lin.* 20, 21.
the Father of the first Papers.] He doth not know that his *Manuscript* is *mine*, any farther then it agrees with my *Printed Copy*; but he would make it as *lawful* as is *possible* to lay his *child* at my *dore*, and "*professeth* to *cast about for Arguments*, to make it *probable* or *like Truth*, although not *true*. For

ſuch are *Topical Arguments*, which he is faine *to caſt about for*. Nor hath he any way to *get out* of this *confeſſion*, but by making *another confeſſion* (as much to the prejudice of his *Learning*, as *this* of his *Integrity*.) That he uſed the word *Topical*, becauſe it ſeemed a *fine word*, and not becauſe he *underſtood* it. Yet he ſaith " (p. 5. lin. 11, 12.) *that he* " *muſt ſay, think, and write the former papers to be mine*, " though he confeſſeth he *wants* even *probable Arguments* " (which he ſaith, he had *need* to *caſt about for*) to *prove* them *mine*. And now (3) let him give ſome *diſhoneſt reaſons* 3. " (ſince he *confeſſeth* he *can give no honeſt reaſons*. p. 5. *lin.* 8. 9.) why *I denied* all *falſe Copies* to be *mine*, in as much as they were *falſe*. Or (4) let him give ſome *honeſt Reaſons* 4. (ſince *Reaſons diſhoneſt* are *unavowable*) why *He*, and Mr. *Cawdry*, and Mr. *Whitfield*, have *tacitly confeſſed* to all their *Readers*, that my *Printed Copie* is very *unblameable*, by *ſpending* ſo much *Paper*, *Time*, and *Strength*, (however an argument of the greateſt weakneſs in the world) againſt I know not what paſſages of their *manuſcript Copies*, to which I am a perfect *ſtranger*, and which they only *call mine*, that I may be thought to be the *Author* of whatſoever they can *invent*.

§ 5. His 5t. [" *That there are ſome who love me but too* " *well, whom in my Epiſtles, as well as in my publick writing*, " *I accuſe of Ignorance, Malice, Forgery*, &c. *p. 6. lin.* 13. 19. 20.] A ſtrange crime, if it were true. But (1) unleſs by [*ſome*] he means *himſelf*, I cannot gueſs *whom* he *means*. 1. And 2. how much *too well* he *loves me*, and what I ſaid of him 2. in my *publick writing*, my *Book* and my *Readers* can bear me *witneſs*. Every body can tell, that I was more *merciſull* to *him* and *others*, then they have been unto *themſelves*. Had he been as *tender* of his *reputation*, as I *was*, he had had 3. the *favour* of paſſing *nameleſs* out of the world. 3. What I ſaid in my *Epiſtles* I am beſt able to *certifie*. And am *ſorry* in his *behalfe* that he hath *forced* me now to do it in my *Juſtification*. I told him, that *having voted me to be a Papiſt, and a Pelagian*, and a *Socinian into the bargain*, *he might as well*

accuſe

accuſe me of having ſaid Maſs, or of any thing elſe which may be matter of Sequeſtration.] To which he anſwered, that I "fancied him ſo, *as if he had nothing of an* * *Eccleſiaſtick, of* "*a Chriſtian, of a Gentleman, of a Scholar, or of a Neigh-* "*bour left in him.* That he *was for Eccleſiaſtica Eccleſiaſtice.* "*And though his Principles might ſeem to lead him to the liking* "*of Sequeſtration, yet he bleſt God for it, he never had, nor* "*ever would have any hand or finger in that Pye.*] And to this I replyed, [*that I had reaſon to believe he never preach't a-gainſt that, from which he bleſt God he had been perſonally free. Nor that he ever ſo much as privately rebuked his brethren for* "*what he called an unchriſtian, ungentlemanly, unſcholarly,* "*unneighbourly, unecclesiaſtical thing.*] From hence it will publickly appear, that Mr. *Barlee* had *accuſed* his own *Dear Brethren* of what he *judged* to be *hainous* in *five reſpects*, and that I very juſtly *rebuk't* him for it; I mean, for giving their *practice* ſo *black* a *character behinde* their *backs* as he durſt not *own before* their *faces*. So well hath he *requited* his *three ſpecial Benefactors* for their *commendatory Epiſtles* before his *Book*.

* This is in the laſt *Epiſtle* of Mr. *Barlee*, which I had etertally concealed, had he not *publickly* laid his *own faults* to my charge.

§ 6. ["*That I make God to be worſe then the Divel himſelf*, p 10.] quoting my 24 *page*. Where he knows as well as I. 1. That there are no ſuch words in all my *page*. 2. That what I ſay of Gods being ἀνθρωποκτόνος is only *inferred* from that *Doctrine* which I *reſiſt*, and he *defendeth*. 3. Mr. *B.* doth make this *inference* to the *reproach* of his own *opinion*, (which I could never have done,) that if *Gods abſolute Decree* doth *neceſſitate* the *miſery* of all the *reprobated Crew*, and by conſequence *ſlay* them from all *eternity* (as *Chriſt* is ſaid to be *ſlain from the foundation of the world Rev.* 13. 8.) he is not "only inferred to *doe more then the Divel*, but *to be worſe then* "*the Divel himſelfe*. In what a *lamentable caſe* is my *Declamator*, if he be now obſerved to ſay (115.) that *Puniſhment muſt needs be decreed before the permiſſion of ſin*. And (p. 87.) "*That God is the determiner not only of all things and actions,* "*but of their ſeveral modalities too.* &c. And * Mr. *Calvin*,

1.
2.

* *Nonne ad eam quæ nunc pro damnationis cauſâ obtenditur, corruptionem, Dei ordinatione prædeſtinati ante fuerant? &c. fateor &c. & inferiùs— de Angelorum Defectione loquens,—Cuius rei cauſa, inquit, non poteſt*

alia adduci, quàm reprobatio &c. Calvin Inſt. l 3, c. 23, Sect. 4 p. 323.

"*That*

"*That Reprobates were predeſtin'd to that corruption which is the* "*Cauſe of Condemnation.* And that no other Cauſe can be "*given for the apoſtacy of Angels, then that God did reprobate* "*and reject them.* Never did I inferr ſo foule a *conſequence* from *any doctrine*, as the *Declamator* hath from his own, *propriis perire pennis*, grave. He could not have *miſcarried* worſe, if I had *hir'd* him.

* *Calvin Inſt. l.* 3. *c.* 23. *Sect.* 7.

§ 6. His 7th. That I (in my 24th page) *have tartly and ſarcaſtically gibed againſt Calvin p.* 14.] Yet 1. I only *name his words* [*a* * *horrible Decree*] not beſtowing on him any one of thoſe termes, which my *liberal Corrector* beſtowes on me in all the pages of his *Book*. 2. Having ſpar'd his *Perſon*, it was my *Duty* to *ſhew* his *words*, and to *obſerve* their *Inconvenience*. Why elſe are Books *printed* on *either ſide*? Let the *Reader* be judge how I could have ſaid *leſs*, unleſs by loſing my *advantage*, which had been *Treaſon* to my *Cauſe*. 3. Is it not ſtrange that Mr. *Barlee* ſhould reprove a man for being *bitter*? How men do hate their own *vices* when they but fancy them in *others*, which in *themſelves* they *love* moſt *dearly*? 4. How *unſound* are thoſe words *confeſs'd* to be, when he that doth *faithfully repeat* them is thought to *gibe*? if I had not ſaid the *Truth*, he would have told me that I had *Lied*; and yet becauſe I ſaid the *whole Truth*, he calls me *Giber*.

Of eternal *Election* and *Reprobation.*

§ 8. "His 8th. that (in my 70 page) *I give out Faith* "*and Infidelity to be the cauſes of Election and Reprobation. p.* 15.] Still my *amazement* grows *more and more*, that *any man* even in *Print* ſhould ſpeak ſo clearly *againſt his knowledge*, and *contradict* his *own Eyes*, and the Eyes of as *many*, as ever *have* or *ſhall read* me. For 1. there is not any ſuch *word* in all that *page* which he *citeth*, or in any other which he *citeth not*. 2. In the *page going before*, § 55. (not *many lines* before the paſſage which Mr. *B.* citeth,) I had ſaid expreſly, [*that our Election is not of works, but of him that calleth*; *that good works are required as a neceſſary condition, though utterly unworthy to be the Cauſe of our Election*]

3. In

3. In the page which he citeth, I ſay that *Chriſt is the means*, the *meritorious Cauſe, and the head of our Election.* And that upon the *condition of beleeving in his Son*, God *gave the promiſe of eternal life*; from *Joh.* 3. 26. what I called the *condition*, why doth he ſay *I gave out* to be the *Cauſe*? * if he *knew* no *difference* betwixt *the cauſe* and *the condition*, why would he meddle in theſe *affairs* for which he is not qualified with any *tolerable skill*? it is indeed for my *Humiliation*, that I muſt be * *whipt* by that man whom I muſt *Teach* to diſtinguiſh betwixt the *Cauſe* [*propter quam res eſt*] *for which a thing is*, and the *neceſſary condition* [*ſine quâ non eſt*] *without which it is not.* I have no way to help him out in his great extremity and diſtreſs, but by ſaying that ſuch a condition is *cauſa-ſine-quâ non.* Yet that will do him but little *ſervice.* For *Gods Commandments* (written or unwritten) are *not* the *Cauſe of ſin*, and yet they are the *Cauſa-ſine-quâ-non*, without which *it is* impoſſible that there ſhould be a *Tranſgreſſion.* My *Declamator* (it ſeems) cannot write a great book without *Calumnies and railings*, but it follows not they are the *Cauſe*, unleſs he will have them a *material Cauſe*, of which his *book* is *Compoſed*, as of a very *eſſential part.* Suppoſe a man ſhould ſay, that *without a Magiſtrate* there can be *no Rebellion*, who is therefore a *condition* without which it is impoſſible for *any Rebellion* to be *committed*; can we affirme with any Truth, that he *gives out the Magiſtrate to be the Cauſe of the Rebellion*? * if Mr. *B.* ſhall *alleage*, that he *knew* the difference betwixt the *Cauſe*, and *Condition* of our *Election*, and needed *none* of my *Teaching*, his caſe is worſe then before; and he confeſſeth it a *ſtudied* or *wilfull miſdemeanour.* If he *miſlik't* my *words*, why did he not *faithfully repeat them*, and ſhew the *reaſon* of his *miſlike*? But if he *did not*, why would he proclaim that my *page* was *innocent*, by ſhewing he needed to *forge* it *guilty*? 4. If I had ſpoken that which he knows I did not, I had ~~not~~ ſpoken no *more* then what * *Polanus himſelfe* hath *yielded.* Who

3.

I.

* A very groſs Ignorance.

* *Correp. Cor.* p. 10 compared with his meſſage.

II.

* Or elſe a *wilful deceit.*

4.

* *Concluſio iſtius Argumenti* [*ſc.* Deum ab æterno decreviſſe, illos his ipſis cauſis (inter quas & fides eſt) ſalvos facere] *non contradicit nobis, atque adeo totum illud argumentum lubentiſſime concedimus. Credimus corde & confitemur quicquid in iſto argumento dicitur.* Polan. Syntag. Theol. l. 4. c. 9. de elect. ad vit. æter.

to the *ninth Argument* brought to prove, that *Faith is one of those Causes for which God decreed to make men safe*, he gives a *willing concession*, and professeth to be of that *opinion*, and reckon's it as a *calumny* to be said to *speak otherwise*. So that *Polanus* (an *Anti-Remonstrant* I am sure) is more that which is call'd *Arminian* then Mr. *T. P.* or perhaps then *Arminius* himself; Let Mr. *B.* contend against *him*. 5. As if Mr. *B.* took *care* not to speak a *true word*, he add's the word [*Reprobation*] for which he quotes the *same page*. When first, there is not any *mention, nor any* the least *occasion for it*. Secondly, If I had said it *elsewhere*, why did he not *refer* us to it? Thirdly, I had never so little *Logick*, as to say that any *thing* in *man* (which is the object) could be the *Cause of God's Decree*; but that *man* is the *cause* of his *sin*, and of his *punishment*, because of his *sin*, with which Mr. *B.* doth *quarrell*, because he cannot *disprove*; and he cannot so much as indeavour *that*, because he *cannot* or *will* not *comprehend* my *reasonings*. The most that he can say in his excuse of *this*, is, that he *thought I had meant it* in my p. 21, 22, but then he must *confess* he is a *short-sighted man*, who can *mistake* man's *punishment* for God's *Decree*. For though *punishment* is *Decreed*, yet it is not a *Decree*, and many things are *Decreed* which are no *punishments*. 6. If *here* as *before*, he takes a *Condition* for a *cause*, he wofully becomes his *own accuser*, for (in his p. 121.) he "saith *he knows not any one either of the Antient, or Modern Orthodox Writers, who will not readily yield, that God did not "absolutely Decree the Reprobation* (positive) *of any Creature, "but upon prescience and supposition, of wilfull rebellion "and impenitence*. I will now take him at his *word*. He is as perfect an *Arminian* as I have ever heard speak, or else he *confesseth* he is not *Orthodox*. In these few words he hath ruin'd *himself* and his *Cause* for ever, unless he will say, that he is my *Convert*, and the best of his *Book* a long *impertinence*. He cannot *escape at any crevice*. Not by saying he means * *Damnation* only, (as he complaines I did in the *Title-page* of my *Notes*) for he saith distinctly [*Reprobation*.] Nor by saying he means the *execution only* of God's *Decree* (as in other *places*) for he saith distinctly [the *Decree of Reprobation*]

5.

Mr. B. Confession (before he is aware) of Conditional *Reprobation*.

* Note, that *Piscator himself* affirmeth God to have *decreed* the damnation & punishment of men without any condition or respect to their sins, meerly because it was his *pleasure*. (And this Mr. B. must confess is *positive Reprobation*) *Piscat. Resp. ad Dupl. Vossii. par. 1. p. 25. & p. 106.*

on] and the *Eternall Decree* is *before* the *temporall execution.* Nor by saying, that he adds the word (*positive*) in a *parenthesis*; for he saith not distinctly [the *Decree of Damnation*] which yet he chid me for not *saying*, when I said *Reprobation* in the *Title* of my *Book*; but the [*Decree of Reprobation* that is to say, of *rejecting* or *passing* by whom he did not *elect*.

Nor is there any *reall difference* betwixt not *choosing* and *refusing*, or betwixt *not saving*, and *damning*, (in Gods Decree) For not to *choose*, and to *refuse*, are *æquipollents* in *Grammar*, as well as *Logick*. And it is clear'd by *experience*, that when two *things are* put to our *choice*, the *choosing* of the *one* is *ipso facto* the *refusing of the other*. Or when the same thing is put to us to be *accepted*, or *rejected*, the not *accepting* is *rejecting*, and the *rejecting* is not *accepting*. And every *Freshman* can tell, that they are *Identical Propositions*, [*quæ etiam in recto dicuntur ad convertentiam*] which are mutually *reciprocated* in the *Nominative Case*. The *distinction* therefore betwixt a *positive* and a *negative Reprobation* appears to be nothing but a * *shift*; or a *tacite confession*, that though they are *non-plust*, they will not *yield*. They confesse they are of *our opinion*, but they *will* be of *another side*. And rather then *not differ* from us, they will distinguish *Jacobus* from *Arminius*, and *Judas the Traitor* from *Iscariot*. And *Iscariot archipodiaconter*, from *Iscariot restrictive*. But since the *Corrector* or *Corrector* is accustom'd in all parts of his *Volume*

Of the distinction of positive and Negative *Reprobation.*

* *Note* here, that Mr. *B.* doth either inwardly acknowledge that this *distinction* is but a *shift* (in his p. 197.) or else in that place he must *outwardly acknowledge* something or other which is *worse*. For to excuse Mr. *Calvin* from making God's *Reprobation* to be the cause of the *Angel's defection*, he there saith, that he meaneth [God's *Reprobation* is the cause of his *Dereliction*. Upon which I offer him this *Dilemma*. He understands either the *negative* or the *positive Reprobation*. If he say the *negative*; he makes the same thing to be both the *cause* and the *effect* of the very same thing. For what is *Dereliction* but *negative Reprobation* (in his way of speaking) and how absurd is it to say, that God's *Dereliction*, or *negative Reprobation* is the *cause* of his *Dereliction* or negative Reprobation? if he say he means the positive *Reprobation*, the speech is yet more absurd. For that were to put the positive reprobation as the *cause* of the negative, and so before it in *order of nature*. The decree to *damn*, before the decree to *passe by*, or to relinquish. And then according to his confession (p. 121.) God's first *Decree* would not be *absolute*, but upon *prevision and supposition of wilfull rebellion and impenitence*, which is to confesse the thing which he so *vehemently denieth*. So that what *course* he will take to get out of this *dilemma*, I leave the *Reader* to imagin,

to make what *Prolepſes* he thinks are fit, and to *begg* the *queſtion* when *need* requires, I will *allow* him in this place to be as *ſturdy* a *Begger* as he *pleaſeth*; and yet I ſhall ſhew him to be as *naked* and as *bare* after the *granting* of his *Petition*, as if he had never *demanded* any thing. For let him fancy a *negative* and a *poſitive Decree* of *Reprobation* (I ſpeak his own words) to be as *different* as he *can fancy*, *yet malgrè* his *fancy*, the one will ſtill *inferre* the *other*. For his *Decree* of *rejection* being *abſolute* (as they *ſuppoſe it*) muſt imply *Damnation*, and his *Decree* to *damn* (whether abſolute or not) muſt *imply a rejection*. And then I demand, 1. how the one could be made in *foreſight* of ſin, and the other *not*, when they are *both eternall*, *both* in the very ſame *inſtant*, (as Mr. B. confeſſeth p. 114.) *both* equally *objected* in what is *future*, *both* equally *Divine*? doth it lie in God's *power* to *lay aſide* any *part* of his *perfection* for a *time* to one *end*, and *reſume* it to *another* at the very *ſame time*? God cannot ceaſe to be *Omniſcient* no not for a moment; his *foreſight* of *all* is as *neceſſary* to him as his *perfection*; and *that*, as his *being*. It was therefore *impoſſible* (as implying a *contradiction*) that he ſhould decree to *reject* (or to *Reprobate*) his *Creatures* without the leaſt *intuition* of their *ſins*; and at the ſame inſtant decree to *damn* them, (not without, but) with an intuition of their *ſins*. Beſides ſecondly, it is the confeſſion of * Dr. *Twiſſe*, (and indeed of the *moſt* amongſt that *party*) That the reaſon why God did not *decree* to *damn* any without *reſpect* unto his *ſins*, is, becauſe he *could not otherwiſe* have ſhew'd his *Juſtice*. And the *ſame reaſon* holds for the *one* as for the *other*. For if he would not *Decree* to *damn* any irreſpectively, becauſe he would be *juſt*; he would as little *Decree* to *Reprobate* any irreſpectively, becauſe he would be *juſt too*. It being *alwaies* his *intention to glorifie his Juſtice*, in whatſoever he *Decreed* which was in order to *puniſhment*. It was a puniſhment with a *witneſſe* to be *rejected* to all *eternity*; and if every leaſt *puniſhment* implies a *ſin*, much more muſt *that* which is none of the *leaſt*. 3. I demand, is *Reprobation negative*, before the *poſitive*, or not? if he ſaith it is *not*, then at the ſame *inſtant* that God *rejects*, he hath an

* Cum verò finis, quem intendit Deus, ſit gloriæ ſuæ patefactio per *modum juſtitiæ punientis*, hinc ſequitur, non niſi damnatione hominis peccatoris ejuſmodi gloriam poſſe patefcere. Twiſſ. *in præfat. ad Vin. Gr. p. 3. col. 2.*

3.

intuition

intuition and *respect* of sin. If he saith it *is*, then according to his own *Rule*, p. 115. (which he *mistakes*, and *misuseth*, as did *Dr. Twisse*, and incurr's the same most *deplorable absurdities*) the reprobate must be *damn'd before* he is *rejected*, because the *Decree* of his *Rejection* was *before* that of his *Damnation*. For so saith (1) Dr. *Twisse*, and out of him Mr. *B.* what *is first intended must be last executed*. And they apply it so as to infer, that because *eternall punishment* is last in *execution* (after sin) it was *first* in God's *intention* (before sin.) And by the same *Logick*, he that *first intends* to take *Ship* at *Dover*, and *afterwards* to *saile* into *France*, must needs *saile into France first*, and *after that* take *ship* at *Dover*. Because (saith Mr. *B.* out of Dr. *Twisse*) "what is *first intended*, "must be *last* of all *executed*. Had I used that *axiom* in such an *ignorant manner* when I was a *Raw Sophister*, I had been *hiss'd* out of the *Schooles*. And how extremely *weak* is that *Cause*, which could betray so *strong a Disputant* as Dr. *Twisse* into so strange an *inconvenience*? that saying [*nullus habetur intentionis ordo, nisi qualis, &c.*] which is the very *Pillar* upon which all his *vast Book* doth *lie*, is as *strangely* false, as any thing he could have *spoken*, and (that I may not seem to boast only) I will *demonstrate* it to be so, when I shall find a *convenient season*, or when *any man* shall *require* it of me.

4. When Mr. *B.* doth distinguish betwixt a *Negative* and *positive Reprobation*, he is a pure *Sublapsarian* with Mr. *Calvin*; and yet to excuse Mr. *Calvin* (in his p. 117) he is as pure a *Supralapsarian*, as any in the *Church of Rome*; and as every one *must* be, who makes the *fall of the Angels* to be a meere (b) effect of God's *rejection*. But he is any thing to serve his turne; and professeth to be a *friend to both* (in his p. 113.) although (c) *Dr. Twisse* is a bitter enemy to the *Sublapsarians Doctrines*, and by consequence to *Calvin's*, and Mr. *Barlees* too, calling them *Monsters of Opinions*, and such as "*invi-*

(a) Nullus habetur intentionis ordo, nisi qualis intercedit inter intentionem finis, & mediorum ad finem, &c. *Twiss. ibid. Corresp. Cor. p.* 115.

* In Angelis nullus occurrit locus malæ corruptæ, & cui nulla ratio habeatur, &c. *Twiss. in Præfat. p.* 3.

(b) *Calvin. Instit. l.* 3. *c.* 23. *Sect.* 4. *&* 7. (c) Hæc sunt monstra illa opinionum & portenta quæ nobis parturit & parit ista sententia, Scholis Jesuiticis aut Arminianis digniora, quàm nostris, &c. *Twiss. Vin. Grat. l.* 1. *cap.* 4. *p.* 87.

"*tably* inferr *God to be the Author of sin*, and worthier of "the *Arminian and Jesuit schools*, *then* of their *own*. Nor is he a *friend* to the (*d*) *other supralapsarians*, and therefore utterly out with Mr. *B.* (who yet will have him to be *his*, and his *Fathers friend* in several places of his *Correptory* (*orrection*) who doth by consequence call him *Atheist*. (p. 118. lin. 1.) but I have dwelt too long upon his *sixth Invention*, and the many *absurdities* which follow it. I will endeavour to *requite* my *Reader* for this *length* by using *brevity* in those that come after.

d Idem. l. 1. Digr. 1. p. 55. to p. 58.

Of Free-will. § 9. "His ninth, *that* (*in my* p. 56.) *I do not so much as* "*seem to deny that when two men are equally called*, whereof the "*one converts himself, the other miscarrieth, it is not God, but* "*man that puts the difference.* p. 15.] When yet he knows,

1. 1. In that *page* my words are these. [*If I am better then any man, it is God that makes me differ.* And in my p. 70. I said, *it is God that makes the difference as well as God that chooseth.*]

2. 2. When I said *any man*, I must needs have comprehended, not only *any that* hath *equal Grace*, but *any* that hath *lesse*.

3. 3. I also said in that *page*, [*we owe it wholy to God*, not only that he gives us his *Grace*, but that he gives us the *Grace* to *desire* his *Grace*, as well as to *use* it to the advancement of his glory. &c.] Whosoever will read over my 56. *page*, will finde it so *contrary* to Mr. *B's. Invention*, that he will hardly

4. ever trust him in any *one citation*, before he tries him. 4. St. *Austin* never spake more unlike a *Pelagian against Pelagius*, then I have there done. Nay, he speaks *more towards* the way of *Pelagius in lib. de spiritu & literâ ad Marcell. c.* 33. quo-

5. ted in my *Notes* p. 28. Yea sly, Mr. *B.* himself confesseth "(in his p. 113.) *that objective considerations are the causes of* "*Gods temporal transient acts*, and *of the execution of his Decrees*; which is more *Pelagian* then I durst speak, for the saints *glorification* is *one execution* of Gods *Decree*; and is it not *Pelagianisme* in Mr. *B.* to inferr that *any* thing in the *Creature* can be the *Cause* of *that*? I had said *not* the *Cause*, but a *Necessary condition*. But Mr. *B.* saith *the Cause*; and the *proper Cause*. *Ibid.* So *inventive* is he in reporting *my words*, and so

ſo unwary, or unskilful in the management of his own.

§ 10. His tenth, [" *That I mention ſlightingly* (in my p. " 4.) thoſe *Remonſtrants that have deſerved ſo well of me.* *p.* 19.] Yet 1. I there mention the *Remonſtrants* as the *Anti-Remonſtrants* in a moſt *equal manner*. 2. There is not the leaſt ſlighting of any *Author* in that page. 3. I there ſpeak *ſlightingly* of my *ſelfe* and *reſpectfully* of *others*. 4. How could he ſay two ſuch *contrary* things in the *ſame page*, as that the " *Remonſtrants had deſerved well of me*, and yet that *I had* " *never vouchſafed to look into any Remonſtrant Author*? (ibid.) he hath ſure the worſt luck of any man that ever *medled with Pen and Paper*. 1. 2. 3. 4.

§ 11. His 11th, [" *That contrary to my promiſe* (*as ſome* " *ſay*) *I vented my goodly Argument* (in my p. 72.) *about the* " *univerſality of Chriſts Death. p.* 20.] 1. Breach of promiſe is diſhoneſty. Which becauſe he *cannot* evince in *me*, he ſayes [*ſome ſay.*] 2. I doe *affirme* to all the *world* that *I never* made any ſuch *promiſe*. 3. On the contrary, *I* told that *perſon* who was imployed to *overcome* my *unwillingneſs* to preach in that *place*, that my *unwillingneſs* was grounded upon my *knowledge*, that I ſhould certainly *diſpleaſe* a *factious part* of the *Congregation*, (as *I* had formerly done,) if *I* appear'd to be otherwiſe then they would have me. And that as long as *I* lived *I* would be *ſingle* and *unmixt*; that it was a *wickedneſs below me*, to *diſſemble* my *principles*, and to *Preach* in a *Diſguiſe*. That if my *Livelihood* or my *Life* ſhould depend upon it, *I* would not ſeek to *pleaſe men* in things of that nature, wherein if *I* ſhould, *I could not be the* * *ſervant of Chriſt*. 4. *Several perſons* of the *Presbytery* can bear me *witneſs*, that *I* have avowed an *abhorrence* to the *doing* or *ſaying* of any *one* thing, which might *betray* me into the *danger* of being thought a *Presbyterian*, however *dangerous* it might be (in a *carnal ſenſe*) to be thought otherwiſe by *ſome* of that *perſwaſion*; as our *Corrector* would " make it appear by his * *Presbyterian Rodds* if I were not " exempted from the † *ſmart* of their † *Diſcipline*, by ſome †† 1. 2. 3. 4. * Gal. 1.10. * *Correp. Cor. p.* 131. †† Ibid.

* *Eraſtian*

"* *Erastian Politicians*, as he calls all them that are *Ami-presbyterians*.

Of Hell. * Note that in his p. 123. he abuseth the words of that Sermon in a new manner.

§ 12. His 12th, [" *That in my Sermon at* Daintry *and in* " *my* p. 26. I affirmed *God to have prepared the Torments of Hell* " *for the Divel and his Angels*, * *but not for any wicked men.* p. 20.] It falls out very well, that what I *Preached at Daintry* is since in *publick*, and was published by me so much the *rather*, because it was *abused* by Mr. *B.* with the name of *Pelagian*. But with what *Degree* of *Charity*, or *shew* of *Reason*, I appeal to all honest and ingenuous Readers. My words were these; that * *those dark Territories*, (in *their primary designe and Institution*,) *were prepared* (not for *men*, but) *for the Divel and his Angels*. (as *Origen*, *Chrysostom*, *Euthymius*, and *Theophylact*, *expound those words of our Blessed Saviour.*)

* See *The Sinner Impleaded* &c. 132.

1. Mr. *B.* leaves out those words [*in their primary Designe.*]

2. He adds [*wicked* and *any*] to [*men*] which alters the *Case* the most that may be. For God did not *prepare Hell* for *men* as *men*, no nor for *Angels* as *Angels*, but for *wicked Angels*, and *wicked men*, in as much as they were *wicked*; and so had *prepared themselves* for *Hell* (in *order* of *nature*) before that *God prepared Hell* for *them*. For in order of nature, *sin* is *first*, and *punishment second*. *Sin* inferrs *Punishment* as that which is naturally to *follow*; but *punishment presupposeth* the commission of *sin*, as that which of necessity must go *before*.

† Rom. 6.23. † The *wages* of *Sin* is *Death* [and *Hell*.] But sure the *paying* of the *wages* implyes the *doing* of the *work*. 3. *Melanchthon* saith, that a (*d*) *mans sin is the cause of his Reprobation*. And Mr. *B.* will have *Melanchthon* to be one of his *party* p. 129. yea, in *effect* he saith the *same* p. 113. where he quotes *Austin* against himself, and *Rivet* nothing to his purpose.) Now I hope the *Cause* is before the *effect*, and therefore *sin* before *punishment*. Though Mr. *B.* elsewhere (p. 115.) affirms God to have decreed *punishment* first, and *that men should sin* afterwards. His word is *permission of sin*. But he means an *efficacious permission*, (as hath been shewed.) by which *God determines that sin shall be done*. p. 79. of which hereafter. 4. I produced the Authority of no less then *foure Fathers*, which Mr. *B.* wittily *conceals*.

d *Causam Reprobationis certum est hanc esse. viz. peccatum in hominibus.* Melanct. in loc. Theolog. de præd.

4.

ceals. 5. I ſpake more *warily* then *Origen* did, by adding thoſe words, [*in their primary deſigne* &c.] which either Mr. *B.* did *know*, or he did *not*. If he *did*, why did he not *honeſtly* alleage my *own words*? if he did *not*, why would he *accuſe* me without a *knowledg* that I was *guilty*? what *Texts* of *Scripture* might not *Helvidius* have *accuſed* either of *Nonſenſe*, *Blaſphemy*, or *Falſehood*, if he would have *added*, or *altered*, or have *taken away* from *Gods words*, as the *Declamator* hath done to *mine*? And 6. Let it be conſidered, that when our Saviours words were directed to *men*, and to men *accurſed* on the *left hand*, he did not ſay [*prepared for you*] but (*e*) [*prepared for the Divel and his Angels.*] Our bleſſed *Saviour* had *reaſon* for what he ſpake; and I can give *many Reaſons*, if this were a place convenient for it. 7. There is another *deceipt* very *ſignal* in my *Declamators* ordering of this matter. For he *knew* very well, and doth *confeſs*, (in his p. 133.) that in the *twenty ninth page* of my *Notes* (he ſhould have ſaid the 31.) *I* do uſe the word *eſpecially*, thus. [*Everlaſting fire was prepared eſpecially*, (*not for men, but*) *for the Divel and his Angels. Nor for them by a peremptory irreſpective Decree, but in præſcience and reſpect of their pride and Apoſtacy.* And *he* putting his *truſt* in the *idle credulity* of his "*Reader*, makes bold to add, *that by my eagerneſs to defend* "*Origen, I leave* ſome kinde of *ſuſpicion behinde me, as if in* "*proceſs of time, I would goe on with him, to maintain Re-*"*demption from Hell it ſelfe, yea ſalvation of Divels.* p. 133. Here he *proves* what before he (*f*) *profeſſed*, that he is a very *jealous man*. For 1. in *all* my *Notes I* doe not *plead for Origen* at all, much leſs with *eagerneſs*. Though *Biſhop Hall* commended *Origen* for a *good Interpreter*. As *Mr. B. confeſſeth* in his p. 123. 2. All the *Auditors* of my Pariſh, (and *ſome* of *his*) are my *witneſſes*, that *I* have made it my ſolemn buſineſs to *confute* that *Error* to which he would have me be *thought inclinable*. 3. *I* ſufficiently ſhew my *averſion* to that *Error* in the 142 *page* of my *late* * *Printed Book*. (which the *Reader* will now think that ſome *enemies*, as well as *friends*, did perſwade me to *publiſh*.) and ſo the *Declamator* is every whit as *unhappy* in his *Dexterities*, as he is able to make himſelfe

5. 6. 7.

e Mat. 25. 41.

f *Correp. Cor.* p. 8.

* The Sinner *Impl. part.* 1. *c.* 3. Sect. 15. p. 142.

himself much more *unhappy* then I can *wish* him. For if he were lesse *liable*, I might be able to *dispatch him* with greater *brevity*.

§ 13. His 13th. [" That *he doth by one half with those few* " *under him, take more paines, then I do with my more numerous* " *Flock*, p. 21, 22.] though *this* is no more *pertinent* to the *Decrees* of *God Almighty* then other *parcels* of his *volumes*, yet because he doth indeavour to *depredicate his diligence* by *preaching down mine*, (in hope that *some* will " look upon me " as one of the *lazie, Hierarchick, non-residentiall, non-preach-* " *ing Lubbers*, whom he *so* railes at, p. 20.) I will discover 1. how *unlucky* he is in *this* too. For first, it is not a very *commendable* thing, that he is faine to *commend himself*. Nor will his *Reader* think it any *excellent sign*, that he is fain himself to *commend* his own *Preaching*. For so he liberally does, (p. 22.) And withall *crave's* leave to *magnifie himself* and his *Sermons without boasting*, (p. 21, 22.) Nor can I guesse at the *reason*, why he takes an occasion to tell the world, that he hath very *few Hearers* of all his good *Preaching*; as if it were *a fine thing* to be *insufferable* in a *Pulpit*, and to *Preach* men out of their *patience*. But if he is in good earnest, so much more *painful* and more *wholesome* in his *Preaching*, then I am, why do the *chiefest* and most *intelligent* of his *Parishioners* take the *pains* to go from *him* no lesse then *two miles* as well in the *winter*, as in the *Summer*? " but that he said was my *insolen-* " *cy against his Ministry and Flock*. If he is not *already*, I do *wish* with all my *heart* he were as much *beyond me* in every thing that is *good*, as he can imagin, or *desire*; upon condition I might not be *worse* then I am, I would be *glad* if *every Creature* might be *abundantly better*. And it had been for my *ease*, if *others* had thought as well of *Mr. B.* as he doth of *himself*. For then I had not been call'd by ill *Names*, nor been put to this *drudgery of cleansing* my self from his *aspersi-* *ons*. 2. Though a *Pastors pains* should not be measur'd by his 2. *Preaching* (there being many *other duties incumbent* on him) yet he knows I am a *weekly Preacher*. And if he is *more*, I cannot think the better of him, or that he takes the *more*, but (per-

(perhaps) the leſſe *paines*. For many have found it by *experience*, (excepting the *labour* of *lipps* and *lungs*) a much *eaſier* thing to preach *twice every week* in *one* manner, then *once* a fortnight in an *other*. 3. Muſt all thoſe *Glories*, and *Ornaments*, thoſe *venerable ſupports* of our *Engliſh Church*, (the very *latchets* of whoſe *ſhooes*, *we weekly Preachers* are hardly worthy to *untie*) be either *hinted* or *held forth* to be *lazie Lubbers*, becauſe their *lips* do not *labour twice* a *week* in a *Pulpit*? let thoſe *Learned*, *Induſtrious*, and *righteous* men (not to be *nam'd*, or *thought* on without a *preface* of higheſt *Reverence and Honour*) be once reſtored to thoſe *places*, from which they were thrown by none other then *Presbyterians*, and they will *preach more* in *one* day, then any *Correptory Corrector* can do in *twenty years*. And whil'ſt they are not *preaching*, they are doing things of *greater moment*. 3.

§ 14. His 14. ["*That I did not dare to mention the confeſ-*
"*ſion of faith, Catechiſmes, &c. of the late Weſtmonaſteriall*
Aſſembly, p. 24.] Here the *Correptory Corrector* gives us a *Specimen* of his *Logick*. Becauſe I *did not* name his *Authors* he inferrs I did *not dare* to mame them. By his own way of reaſoning, how many *thouſand* Books are there, which he did *not dare* to *name*? 2. How ſhould it lie in my way to name *Confeſſions of Faith*, or *Catechiſmes*, which I *never ſaw*, and *ſeldome heard of*? I ſuppoſe the *Aſſembly* had more *wit*, then to think they could make a better *Creed* then the *Apoſtles*; or teach their *Mother* the *Church* of *England*, any better *Catechiſm*, then ſhe had taught them. 3. I never *ſaw* thoſe things which Mr. *B.* ſaith I *durſt* not *mention*. But I *durſt* have nam'd *any thing* that I had *known*, and I *durſt* have ſhew'd my *diſlike* if I ſaw occaſion. And I dare now ſay in the words of Mr. *Cheynell* (upon another occaſion) that they "*migh. have contented themſelves with that Catechiſm* [which
"*was before in the Church of England*] *unleſſe they could have*
"*made a better*. And if this *falſe ſaying* of Mr. *B.* was caſt out *purpoſely* by *him*, to *draw* me into the *danger* of *ſaying* what I have *ſaid*, I am well pleaſed with my ſelf that I have not ſpoken like a *Hypocrite*.

§ 15. His 15 [" *That* (in mp 13.17.34.*pages*) *I caſt in Texts* " *by dozens, as if Baker-like, I were bound to throw in ſo many fine* " *manchets into a Buttery hatch*, p. 26.] I have *ſurvey'd* the *three pages*, but cannot find where lyes the *jeſt*. For in the firſt I find but *ſix Texts*, in the ſecond I find but *ſeven*, and but *eleven* in the third. But ſuppoſe that I had thrown in *Texts* by *dozens*; Had it advantaged *his Cauſe*, or hindred *mine*? (*h*) *Polybius* pardons ſuch falſities as are *invented* for the *good of Religion*, (as he thought they might be in *certain caſes*, wherein he ſpake like *himſelf*, a *Politician*, and a *Heathen*.) But what excuſe can he have, who ſpeaks *untruly to no* imaginable *end*? when he *gets nothing* by the *bargain*?

h ὅτι συντείνει πρὸς τὸ διασῶσαί τινας τῶν πλήθους δυσέλεια πρὸς τὸ θεῖον. δοτέον δὲ συγγνώμην &c. Polyb. l. 16. p. 732.

§ 16. His 16. *That* (in my p. 35.) *I have a charitable wiſh*, " *that the abſolute Reprobatarians ſhould be ſhipt over for Tur-* " *key*. p. 27.] 1. There is no *wiſh* at all. 2. There is nothing ſpoken of any *perſon*, but meerly of an *opinion*. 3. That opinion there mentioned was no other, then that *all we doe* (however *ſinful*) *is by an abſolute Decree*; which I ſaid, and ſaid truly, (as I yet conceive) *came out of Turky* into *Chriſtendome*, or was at leaſt a *Tranſcript* of the *Heathen Stoicks* εἱμαρμένη. But 4. I ſpake not a word of *ſhipping thither*, only ſaid that that opinion *would be rooted out in the next Reformation*. So manifold is each Forgery, that if I did not omit many of them, and ſtudy brevity in thoſe I mention, I ſhould be as tedious as the *Correptory Corrector*.

Of S. *Auſtin's writings*, and the *Fathers* before him.

§ 17. His 17. [" *That I take my ſelfe to be wiſer then Auſtin*, " *whoſe manlike writings I confute by his more infantile and babe-* " *like writings*. p. 27.] Here the *unhappy Corrector* hath *bewrayed* himſelf many wayes. For 1. I no where *confront* S. *Auſtin* to himſelf, but alwayes *alleage* him in behalf of that *Doctrine* which I *aſſert*. 2. He *calumniates* that *Father* and gives him *Correptory Correction*, calling him a *babelike* and *infantlike writer*, whenſoever his writings are not *pleaſing* to Mr. *B.* 3. That very *paſſage* of S. *Auſtin* in my p. 44. (which is referred to by Mr. *B.*) was written by *him* in that *book* which he

he writ being a *Bishop*, (and not a bare *Presbyter*) and which S. *Austin* himself *commended* as very *sufficient* to *confute Pelagius* his opinion. And was *Austin* the *Bishop* a very *babe* and *Infant* in the sight of Mr. *B.* who is at the most but a *Presbyterian*? 4. did Mr. *B.* know that *Austin* was a *Bishop* when he writ to *Simplician*, or did he *not*? if he *did*, why did he meanly *prevaricate* with *me* and his *Reader*, by calling those his *babelike* writings? if he did not, why was he so *dogmaticall* in what he did not *understand*? but *parachronismes* with *him* are his very *best faults*. So in his p. 117. he would have "*Calvin* be thought to say no *more*, then what *multitudes* of "*Schoolmen*, *some hundreds of years before Calvin was born*, had said, quoting only *two men*, and who should they be but *Scotus* and *Suarez*. 5. He doth *forget*, or *conceal*, that in my p. 28. I mentioned 4 *expositions* which *Austin* made on 1 *Tim.* 2. 4. preferring *that* which was written after the time that the heresie of *Pelagius* was on foot. Which was I hope no *babelike writing*. 6. I hope that *Austins Retractations* (being the *last* thing he *writ*, as I suppose) are no *Infantile* or *babelike writings*, where yet he speaks *for me* against Mr. *B.* as much as I could desire him. His words are (*k*) these in the *Margin*, which I thus translate to Mr. *B.* [*what I said*, *It belongs to us to will and to beleeve*, *But it belongs to God to give unto us so willing*, *and beleeving*, *the ability of well-doing through the holy Ghost*, by whom his love is *shed abroad in our hearts*, *is indeed very true*. but by the same † rule, they are *both pertaining unto God*, *because it is he that prepares our will*, *and both pertaining unto us too*, because they are *not wrought in us unless we are willing*.] If I had used these expressions as mine own, they had been *branded* with *Pelagianisme* at *least*; But since the words are *Austins*, and in his *book of Retractations*, and if not *more*, yet at least *as much* sounding to the displeasure of Mr. *B.* as *any* thing I *ever spake*, I know not *how* our *Corrector* can either *swallow them down*, or *cast them*

4.

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6.

(*k*) Et quod paulo post dixi, nostrū est enim credere & velle, illius autem dare credentibus & volentibus facultatem bene operandi per spiritum sanctum per quem charitas diffunditur in cordibus nostris, verum est quidem; Sed eadem regulâ & utrumque ipsius est, quia ipse præparat voluntatem, & utrumq; nostrum, quia non fit nisi volentibus nobis. *Augustin in Retract. l.* 1. *c.* 23. † viz. utrumq; nostrum est propter arbitrium voluntatis, & utrumq; tamen datum est per spiritum Fidei & charitatis. *Id. ibid.*

np. (l) Mr. *Calvin*, (m) *Beza*, and Dr. (n) *Twiſſe*, have very *publickly confeſſed*, that *all the Fathers before S. Auſtin* (a very *great number*) are quite againſt *their way*. Only they make much of *him* (and of his *Diſciples*,) by *miſexpounding* ſome places which fell from him *unawares*, who yet *declares* himſelf ſo plainly even in his *Retractations*, (as I could ſhew more largely if my *deſires of brevity* would permit, and may have occaſion to doe it hereafter) that they have not left them ſo much as *one*. * Mr. *Calvin* confeſſeth in effect that all the *Latine Fathers* did own *free-will*, and that all the *Greek ones* did ſpeak more *arrogantly* then the *Latins*. Uſing the word || αὐτεξούσιον, as if it were in man to do what he *pleaſed*. Nay farther. The *Greeks* and the *Latins* were ſo far from ſpeaking as Mr. *Calvin* would have had them, that he even *rails* at them, (o) as *drawing too neere* the very *Heathen Philoſophers* (as in his *Anger* he is pleaſed to ſay when he findes *their Doctrine* doth ruine *his*,) (p) *who boaſted themſelves the Diſciples of Chriſt*; and ſpeaking of mans *will*, (q) *as if he were yet in a ſtate of Innocence*. He there particularly ſingles out S. *Chriſoſtome* from the *Greeks*, and S. *Hierome* from the *Latins*, and beſtows upon them both ſome ſuch *Correptory Correction*, as Mr. *B.* beſtows on *me*. As that *they* (r) *aſcribed more to man towards the ſtudy* (*or deſire, or love*) *of vertue, then it was juſt for them to doe*. Which was to accuſe them of *Pelagianiſme*, or *Miſſilianiſme at leaſt*; although the words of S. *Hierome* were ſpoken in his book *againſt Pelagius*. (and indeed did more *ſound towards* it, then *any* thing the *Declamator* can finde in *me*.) Farther yet. It was the ſaying of (s) *Proſper* (who *brea-*

(l) *Calvin Inſt. l. 2. c. 2. Sect. 4 p. 78. 79.* (m) *Beza in* Rom. 11. 2. *Edit. 2.* (n) *Twiſſ. vind. Gr. l. 1. part. 1. Digr. 8 Sect. 4. p. 110.*

* *Semper apud latinos liberi arbitrij nomen extitit. Græcos vero non puduit multo arrogantius uſurpare vocabulum:* Calvin ibid. p. 98.

|| *Siquidem* αὐτεξούσιον *dixerunt, ac ſi poteſtas ſui ipſius penes hominem fuiſſet.* Id. ibid.

(o) *Longe plus æquo Philoſophis acceſſerunt.* ibid.

(p) *Nimis Philoſophicè hâc de re loquuti ſunt, qui ſe Chriſti jactabant Diſcipulos* ibid.

(q) *Quaſi adhuc Integer ſtaret homo, Latini* &c. ibid.

(r) *Videsne certe ijs ſententijs homini plus quàm par erat ad virtutis ſtudium illos eſſe largitos. —quas retulimus ſententias, eſſe falſiſſimas, paulo poſt conſtabit.* Id. ibid.

(s) *Pene omnium par invenitur & una ſententia, quâ propoſitum & prædeſtinationem Dei ſecundum præſcientiam receperunt, ut ob hoc Deus alios vaſa honoris, alios vaſa contumelia fecerit, quia finem unius cujuſq; præviderit, & ſub ipſo gratiæ adjutorio in quâ futurus eſſet voluntate & actione præſciverit,* Proſper *apud* Epiſc. Vedel. Raps. c. 11. Vide Proſp. ep. ad Aug. p. 886.

thed

thed nothing but S. *Austin*) that almost *all* doe *unanimously agree*, that *God's Predestination was according to his fore-knowledge, so as he made some vessels of honour, and some of dishonour, even for this cause, because he foresaw their several ends, of what wills they would be, and what would be their Actions, under the assistance and help of Grace.* Lastly, the excellent (*t*) *Melancthon* (whom Mr. *B.* is so *ambitious* to have of his party) hath *hurt* the *Anti-Remonstrants* as much as he was *able*, by *this one saying, That all the Antient writers, except one Austin, did beleeve some Cause of Election to be in us.* (had I said as *much*, I should have *heard* of it with *both Ears.*) Had he not said [*some Cause*] (which was more then *I* would ever have *wished* or *desired*,) he needed not have excepted Saint *Austin* neither. Both because of that passage which I cited out of his *Retractations*, (and very many more to be produced) and because he (*u*) *vindicated* the *Tenent* of *conditional Election* in *all* the *Fathers* that went before him. Upon all which it follows, that when Mr. *B.* pretends, either that *Antiquity* is for *his opinions*, or that it is not for *mine*, he doth (before he is aware) bestow his *Correptory Correction* upon *Calvin*, *Beza*, and *Twisse*, which are his own dear *Authors*; and besides, upon *Austin*, *Prosper*, and *Melancthon*, whom he would make to be his own, but is not able. But 7. Suppose that *Austin* the *Bishop* had *retracted* those opinions of which he was being a *Presbyter*, (as Mr. *Barlee* betrayes an *Ignorance* to that effect, *p.* 17.) doth it follow that the *last opinion* a man takes must be the *truest*? if so, Mr. *B.* is quite *undone*. For how *many* (besides my inconsiderable *selfe*) have been for *absolute Decrees* in their dayes of *Ignorance* and *Childehood*, who growing to *riper understandings*, and reading *better books*, as well as conversing with *better company*, and obtaining some Degree of manumission from Passions and prejudices, have *discerned* those *fallacies*, wherewith (before) they have been *blinded*? Ph. *Melancthon* at *first* was of *Luthers opinion* in these *points*. But growing in *Wisdome* and *Grace*, he saw his *Errour*, and *persevered* in his *conversion* unto the *end*. So the late *Primate* of *Armagh* was though *a late*, yet a *serious* con-

(*t*) *Scriptores veteres omnes praeter unum Augustinum putarunt aliquam causam electionis in nobis esse.* Melancth. *apud eund.* ibid.

(*u*) *August. de bono Persever.* c. 19. & 20.

7.

vert.

vert. And affirmed *not long* before his *Death* to ſeveral perſons of *great* worth (whom I can name) that he *utterly rejected* all *thoſe opinions* of Mr. *Calvin*. Beſides, I may aske, Will Mr. *B.* turne *Montaniſt*, *Photinian*, *Apollinarian*, or *Neſtorian*, becauſe *Tertullian*, *Photinus*, *Apollinaris*, and *Neſtorius*, were very *Orthodox* in their *yonger dayes*, (when they writ their *babelike* things,) and fell at laſt into their *ſeveral Errors*, when in reſpect of their *age*, they ſhould have been *wiſeſt*? ſhall their *lateſt writings* be called *manlike*, meerly becauſe they were their *lateſt*? Yet men will thus rea-

8. ſon who ſee but a little way before them. Or 8. Suppoſe that *Auſtin* had ſaid *nothing* in behalfe of that *Doctrine* which I *aſſert*, but all againſt it, (whereas I can *prove*, that if he ſpeaks againſt *me* in any place, he ſpeaks it *all* againſt *himſelfe* too, and ſo his *ſuffrage* ſhall be due either to *both*, or *neither*,) yet he will willingly *give place* to all his *Teachers* and *Tutors*, which for *foure hundred years* together had ſhewed him the way in which it *behoved* him to *walke*. It is as vain to urge *Auſtin* againſt *conditional Decrees*, as *Jerome* the *Preſbyter* againſt *Biſhops*. Who beſides that he was but a ſingle man, and overheated by a *Deacon*, is as little a *friend* to the *Poſterity* of *Aërius*, as any other of the *Fathers*, If we may give credit not to the *tacit*, but *loud confeſſions*, of *Blondel*, *Salmaſius*, *Lud. Capellus*, and diverſe *others* of their perſwa-

9. ſions. 9. The *babelike* writings of *Auſtin*, are ſuch as he pend next after his *converſion*. Such as *de Prad. Sanct.* and how *liable* Mr. *B.* himſelfe is to his own *Inditements*, any man may ſee by his *citations*.

Of *Free-will*. ☞ § 18. His 18th. "*That we ſo farr teach men to rely upon* "*their own wills, as that for Grace and Glory, they are more* "*beholding to them, then Gods. p.* 34.] This is ſo farr removed from *truth*, that it did not lie in his *power* to drive it farther. And ſince he hath fathered this *Calumny* upon *noe page* in my *Notes*, I will do that for him. I ſaid in my *p.* 55. and 56. *That no man can go to heaven any otherwiſe then by Chriſt, nor to Chriſt unleſs it be given*, that is, *unleſs the Father draw him*. That *God* (by *glorifying*) *doth crown his gifts and Graces*

Graces in us. Not acquir'd by us, but *infus'd by him*. That we cannot pant after the *waters of life, unleſs he gives us our very thirſt. That there is no good thought ariſing in us, unleſs ſuggeſted by his preventing Grace*; no nor increaſed, unleſs ſtrengthened by his *ſubſequent Grace*; *no nor conſummate, unleſs perfected by his Grace of perſeverance*. And (in my p. 70.) that there is no matter *for man to boaſt on; he having nothing which he hath not receaved, no not ſo much as his* αὐτεξούσιον. *It is God that makes the difference, as well as God that chooſeth*. &c. I am troubled to *recount* (what yet I muſt in my own Defence) by what improbable immoderate and ridiculous falſifications he incurs the deteſtation of all good men, and (I am confident) of his own party, who cannot approve of *ſuch dealings* in any *imaginable Caſe*. Tis plain that I am *more* then *innocent* as to this *particular*, and that if any man is *guilty*, it is *himſelf*, in his p. 113.

§ 19. His 19th. [" *That upon he cannot tell what occult* Of *Free-will*.
" *quality in the freewill, I and my party do lean upon, as a* ☞
" *broken reed, that we may be called, nay choſen.* p. 34.] This being neere of kin to the former needeth no more for its *diſcovery*, then is there ſet down. Yet becauſe he referrs to my p. 69. I will have the *patience* to ſay a *little*. As 1. That in all that *page* there is not one word towards it. 2. That *all* in that *page* doth directly *overthrow it*. 3. That there is an *argument* in that *page* (§ 55.) which becauſe Mr. *B.* can only *raile* at (for being *impoſſible* for him to *anſwer*) I wiſh the *Author of the Preface* would *undertake for him*. 4. He doth implicitly *confeſs* he frames a *ſlander*, by confeſſing he *cannot tell what* &c. For if *I had told* him, he might have *told* from *me*. 5. He is himſelfe more guilty of this charge in his p. 113. 6. he confeſſeth that S. *Auſtin* ſpake more like a *Pelagian*, by aſcribing a *ſecret merit* to the *will*, then I can be *any where* found to doe. And for ſo doing *that Father* is only called *childe*; whereas if I had ſaid *occultiſſimum meritum* as *Auſtin* did, I had been a *Heretick* at leaſt in the account of my *Corrector*. 1. 2. 3. 4. 5. 6.

§ 20. His

Of *Free-will.*

☞ § 20. His 20th. ["That (in my p. 70.) *I affect to be an* "*elector, and determiner of Grace. p.* 36,] It seems his *Invention* begins to faile him, when he is fain to slit *one slander* into *three.* This in substance is the same with the *two former.* And I referr the Reader to my former *returnes.* Yet be-

1. cause he cites my *p.* 70. I will 1. *assure* my *Reader* (what he may, if he please, assure himselfe) that *all things* in that page are *directly contrary* to his *fiction.* And because I am not sure that *every Reader* will take so much paines as to peruse that *page,* I will transcribe a *line* or *two* of what I there say. [*God doth give us the advantage of our being in Christ, as well as choose us for that advantage. First he giveth us his Son, next he giveth us his Grace whereby to beleeve in his Son, and so beleeving*

2. *he doth elect us.* &c.] 2. Though I say that *election* implyes a *difference,* yet I say at the same time, that *it is God who*

3. *makes the difference.* 3. Though I say it is a *preferring of the better* before the *worse,* yet I say at the same time, that *God doth choose his own Gifts.* And that *such men as are in Christ by faith, are better then such as are out of Christ by Infidelity.* (which whosoever shall deny, proclaims an *Enmity* to *Christ.*) And I would know (I do not say of Mr. *B.* who hath *small skill* in these *matters,* but) of the *wisest* of his *Abet-*

1. *tors,* 1. Whether God *elected* any man any *otherwise* then

2. *in Christ.* 2. whether any man can be *in Christ,* or be *Elected* as in *Christ,* without the *Qualification* at least of *Faith,* or something *else* whereby he is *considered* as having an *Interest* in *Christ.* 3. Whether *Faith* is not *better,* then *Infidelity,* and the *faithful* then the *Infidel,* or whether to be *in*

3. *Christ* (by what means *soever*) is not absolutely *better* then

4. to *be out of Christ* (by what means soever.) 4. Whether God *electing some as* considered *in Christ,* and *rejecting others as* considered *out of Christ,* doth not *elect* them as *different* from those whom he *rejects;* and the *better* before the *worse.*

5. 5. Whether I who thus *hold,* and *hold beside,* that it is *God* who *giveth Christ, God* who *giveth* us to *be in Christ, God* who giveth us *whatsoever* it is by which we are in *Christ,* and *God* who *electeth* us from all *eternity* in his *prescience* and *consi-*

sideration

deration that we are thus *gifted* by *himself* to be *in Christ*, (whether I who *thus hold*) can be said to *affect to be an Elector, and Determiner of Grace.* 4. I said no more in that *place*, then I proved also by *Oecumenius*, assented to by the most Reverend *Bishop Andrews.* Yea, by the words of Saint *Austin* which he writ when he was *Bishop*, and so *no Babie*, (as Mr. *B.* would have him when he is *angry.*) *Lastly*, if that 57. §. be thought by *any* to be more *unwarily* delivered by me then *any other* in my *Notes*, I shall be glad if the *Author* of the first *Preface* will deale with that very *Section*, in case he wants *leisure* to try the *rest*. 4. 5.

§ 21. His 21. [" *That first it was by a Reverend Minister* Of being
" *told him alone, and afterwards by the same man, delivered be-* above sin.
" *fore many more Ministers in his hearing, and as heard from* 58
" *my own mouth*, viz. *that I beleeve no sin to be in me, that I* " *was above sin, that by my own power I could abstain from all* " *sin*, p. 39.] First, this is not a *confutation* of any argument in my *Notes*, but in default of *reason*, a flying for *Refuge* to *pure Invention.* 2. This *Invention* pretendeth to no better *Author* then *bare Report*, and this again is received from an *indefinite* ὁ Δεῖνα, a *Reverend Minister* without a *Name*, who being added to Mr. *B.* makes a *Resemblance* of the *two Elders*, who accused *Susanna* of *Fornication*, or *Adultery*, for no other *reason* then her being more *chast* then *they* would have *had her.* 3. It is the *strangest Invention*, and the most *unskilfully* chosen of any one I ever heard of. For 1. He cannot but confess, that when he hath *heard* me out of a *Pulpit* (which hath been 5 or 6 times) he hath heard from my mouth a full *confession* of my *sins.* And 2. His *Invention* is contradicted by *several passages of my Notes* the most that may be, as p. 6. in the *two Grounds of my belief.* And p. 55. 56. where I declare my *meaning* in the *second* of those *Grounds*, to be as *Anti-Pelagian* as can be *wish't.* 3. I have as many *witnesses* as *weekly Auditors* in my *Church*, and as *daily Auditors* in my *Family*, that I *affirme* the quite *contrary* to that *Invention.* 4. Mr. *B.* himself doth acknowledge in his very *next words*, That I made a profession (p. 56.) *never to have* 1. 2. 3. 1. 2. 3. 4.

lain under the leaſt degree of Pelagianiſme. Which how could I *ſay*, if I could ſay any *part* of that *Invention*? and yet he is ſo overſeen, as to uſe thoſe words to *prove* me *guilty*,
5. which do moſt loudly *declare* me *innocent*. 5. Unleſs he can *ſuborn* ſome *Reverend Miniſter* (as he *phraſeth* it) to ſay I ſpake ſuch words in my *dream*, (who yet doe not remember I ever *ſlept* in *ſuch company*,) I cannot *imagin* what *colour* he can alleage for *this fiction*, which is as *contrary to probability*, as well as to *Truth*, as the *witt* of malicious *men* can poſſibly *contrive*. It was an eaſier *Invention* for the *Enemies* of our
Matth. 11. 19. *Saviour*, to ſay, That *he was a winebibber*, becauſe at a
John 2. 9. *Marriage Feaſt* he *turned Water into Wine*. And they might
Mar. 6. 43. be prompted to call him *glutton*, becauſe he *was ſeen ſometimes to eat*, and (which is more) to make his *Loaves* and his *Fiſhes* even to *grow much more* as they were *eaten*. But Mr. *B*, is ſuch a *Poet*, that he needeth no *hints* for the *holding forth of his Inventions*. He might with more *eaſe*, as well as *colour*, have called me *Drunkard* or *Glutton upon ſuppoſal of my confeſſion*; becauſe I cannot *deny*, but that I have often in my time "both *eate*, and *dranke*; but that *I am above ſin, or by mine* "*own power can abſtain from all ſin*, or that *I beleeve no ſin to* "*be in me*, I never once ſaid or thought ſince I came into the world; I have ever *ſaid* and *thought* and *found* the *con-*
6. *trary*. 6. How much better might Mr. *B* have charged this upon *himſelfe*? for he is *one of the brethren who are faithful, choſen and true* (in his p. 10.) as he ſuppoſeth, and preſum's (by conſequence) that he hath *Grace irreſiſtible*, and is ſecure he cannot fall. (p. 35.) and may *abuſe* to that purpoſe thoſe words of S. *John* (as others have done upon the *ſame*
1 John 3. 9. *principles*) *whoſoever is born of God, cannot ſin, becauſe he is born of God*. Beſides; he maintaineth a *neceſſity* of *all events* in many places of his book (as ſhall be ſhewed in its proper place) and ſo by conſequence of *ſins*, and that from the *abſolutenes* of *Goa's Decrees*, which will inferr that his *ſins* are very *excellently good*, or if they are not, that they are not *his*, becauſe from all eternity they were *determin'd to be done*. Thus I argue from his *Doctrines*, meerely to ſhew him with how little reaſon he hath made me a *Ranter*, with his *Inven-*

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tion. 7. He ſaith, * *perchance he ſhould be ſtupid, if he ſhould abſolutely disbeleeve,* what he pretendeth to have heard of the foreſaid *Invention.* Is this the *charity* that *hopeth all things*? and that *thinketh none evill*? even from this *one Inſtance* let my *greateſt Enemy* paſs a *Judgment*, how much Mr. *B.* is to be *truſted* with his *Manuſcript Copie* of my *Notes*, which he ſo much talkes of throughout his *book*. 7. * p. 38, 39. 1 Cor. 13. 5, 7.

§ 22. His 22d. [" *That I neither do nor can maintain any* " *ſpecial Grace as derived from God, for I diſpute ſtrenuouſly* " *againſt it all along*, (*eſpecially in my* p. 70.) ſo ſaith he in his p. 41.] Yet in that very *page* which he *referrs* too, there is not a *foot-ſtep*, no not a *ſhadow* of any ſuch thing. 2. But on the *contrary* my words there are, [*It is God that makes the difference, as well as God that chooſeth.*] 3 I ever did, and doe maintain *ſpecial Grace*, ſuch is the *gift* of *Jeſus Chriſt*, and all other *Graces in him*, (all given by God by a *certain*, *abſolute*, *gracious decree*; *prævenient Grace*, when we were † *naked and bare and as yet polluted in our blood.* And *ſubſequent Grace*, which although according to our Saviour's Rule [*Habenti dabitur Mat.* 13. 12.] is granted as a reward of uſing well the *former Talent*, yet ſtill is it *gratuitous*, becauſe our *good uſe* is no *merit* of *ours*, but an *effect* of *Gods free Grace.* I am for *Grace exciting*, *ſanctifying*, *minutely aſſiſting*, both to *will*, and to *doe*; and ſo to every *ſingle action* or *Thought of good*, I clearly plead a *ſpecial Grace.* Laſtly, a *ſpecial Grace* of *perſeverance* to every one that doth *continue* and *abide* unto the *end.* This is the *proper notation* of *ſpecial Grace.* Properly *Grace*, becauſe *gratuitous* and *free.* And properly *ſpecial*, becauſe it ſerves [*ad ſpeciales actus & habitus*] to every *habit*, or *act*, or *thought* of *good*, that is *done* by man, or *required* of him. So that I utterly *diſclaim the meerely light Coruſcations* or *irradiations of Grace*, which without the *leaſt ground* he chargeth on me. 4. If Mr. *B.* doth mean, that by maintaining an *univerſality*, I do alſo maintain an *equality of grace*, it argues a ſtrange *ſhortneſs* of *Diſcourſe.* For may not *all* have ſome, and yet ſome have *more* then many *others*? The Maſter in the * *Parable* gave to every *ſervant* Of *ſpecial Grace.* 1. 2. 3. † Ezek 16. 22. 4. * Mat. 25. 15.

ſervant ſome *part* of his *goods*, to be *imployed* unto *advantage*, Yet to *one* he gave *five Talent*, to *another two*, and to *another* he gave but *one*. And to him that made good uſe of what he gave him he gave much more; as on the contrary he took from him that had not made *ſuch uſe* of his *Talent*. But I am prompted by my *charity*, to think that this mention of Mr. *B.* is more the *childe* of his *Ignorance*, then *others* were. He hath not probably yet *learnt* what is the *genuine acception* of ſpecial *Grace*. If by *it* he underſtands I know not what *irreſiſtible* or *unquenchable Grace*, much good doo't him with his *own Notions*, he only *ſings to himſelf*, and to his *own dear Muſes*.

Of *ſpecial Grace and Redemption.*

☞

§ 23. ["*That I am not for any ſpecial Grace, as particularly, and ſpecially procured for me by Chriſts blood, more then for all the world beſides. For this in my* p. 38. *I count a pernicious hereſie.* p. 41.] 1. there is no ſuch thing in all my *Notes*, he only ſpeaks from his *Conjecture*. 2. In my 18 *page*, I diſtinguiſhed of a *general* and *ſpecial Saviour*; (yet not with Mr. *B.* but) with S. † *Paul*, who affirmes our *Saviour* to be *the Saviour of all men*, [but] *eſpecially of them that beleeve*. If S. *Paul* will teach me, that *Chriſt in general* is the *Saviour* even of *them* that do *not beleeve*, but *eſpecially* of *them* that *doe*, I may beleeve him in *one thing*, as well as in *another*. And ſince I ſpake of this *matter* even as *fully* as that *Apoſtle*, Mr. *B.* his *Accuſation* doth equally lie againſt S. *Paul*. 3. I cannot indure to be of their leven, who doe arrogate a *Saviour* wholy and only to *themſelves*. Nor can I *hope* to *enter* into the *Kingdome of Heaven*, by * *ſhutting* it up againſt *other men*. but I hope I am a *ſyncere beleever*, and I know that the *Saviour* of all the *world* is *eſpecially* the *Saviour* of them that *beleeve*. But if Mr. *B.* by [*eſpecially*] will have me mean [*only*] I am not ſo void of *fear* or *wit*, as to yield my conſent to any ſuch *guilty prevarications*. 4. To my *Naked* word *hereſie* p. 38. he adds *pernicious*, and applies it to *ſpecial Grace* &c. Whereas *my words* were plainly *theſe*. He is called *the propitiation, not for our ſins only, but alſo for the ſins of the whole world*. The Apoſtle *foreſees* and *confutes*

1. 2. 3. 4.

† 1 Tim. 4. 10.

* Mat. 23. 13.

1 Joh. 2. 2.

the

the Hereſie of Chriſts *dying only for the Elect*, with a [*not only, but alſo.*] And whether *that* is not a *hereſie* which is a *flat contradiction* to the words of St. *John*, let Mr. *B.* himſelf be *judge*. 5. Now we cleerely *diſcover* what Mr. B. underſtands by *ſpeciall Grace*, *and ſpeciall Redemption*; he means *Grace only*, and *Redemption only for the Elect*. And he *muſt confeſſe* that this is *really* his *meaning*, or that he did *prevaricate* againſt his *clear light of knowledge*. For when my words were [*the hereſie of Chriſt dying only for the Elect*] why ſhould he ſay, that [" I * neither *do* nor *can maintain any ſpeciall* " *Grace*, *as particularly and ſpecially procured for me by Chriſts* " *blood*, *more then for all the world beſides*, and that *this I ac-* " *count a permicious hereſie*,] if he did not conceive it to be *tantamount* to [*Chriſt's dying only for the Elect?*] *this* being the *very thing* to which I *faſten'd* the word *Hereſie*, and to which he himſelf *refers the Reader*. And therefore till he *acknowledge* that he did *wilfully* indeavour to abuſe my *Notes*, and *deceive* the *Reader*, or elſe ſhall *publiſh* a *Recantation*, we muſt take his *opinion* to be *barely this*, That [*Chriſt died only for the Elect.*]

5.

* *Correp. Cor. p. 4. lin. 13. 18 19. 20.*

This I ſaid was a *Hereſie* when I deſir'd to ſpeak *mildly*, and ſince Mr. *B.* hath call'd me to it, I will *ſhew* it to be a permicious *Hereſie*. For 'tis as *contrary to Scripture* (and to the *cleareſt Scriptures* that can be *nam'd*) as *any thing* could be *invented* by the *wit* of *Julian* or *Helvidius*. A *little patience* in the *Reader* (let his *preſent perſwaſion* be what it *will*) will be likely to be *ſufficient* to make him exactly of this *opinion*. For *Univerſall Redemption* is exhibited to us in *Scripture* by all *expreſſions* of * *Univerſall*, which the *Tongue* of *men* & *Angels* is poſſibly able to *expreſſe*. 1. By a *Univerſall Collective*, (He is the *Saviour* of *all men*,

Concerning the Great error of Chriſt's dying only for the Elect. Of which ſee more, Ch. 4. Sect. 26.

* Note here a ſaying of Mr. B. from Dr. *Ames*: [That *to ſpeak properly and Theologically, no one Text hath any more then one ſenſe, in his p.* 172.] And in all ſuch Texts as are cited for God's *Agency in ſin*, he is altogether for a literall interpretation, in his p. 69. where he ſaith, that *there is but one ſenſe of Scripture*, and that is the *Grammatical*. Yet at other times (when 'tis for his turn) he will have *Scripture interpreted* Στοχαστικῶς, *ſo as is moſt ſutable to the Majeſty of God*, p. 173. And why not as well Στοχαστικῶς, ſo as may be moſt *ſuitable* to the mercy of God? he confeſſeth the Scripture doth plainly ſay, *Chriſts flock is but a little one* (p. 174.) but forgets, it ſaith as plainly, *He taſted death for every man*. Suppoſing that Chriſt was not *offer'd unto all*, becauſe the *major part refuſe him*.

1 Tim.

1 Tim. 4. 10.) 2. By a *Universall Distributive*, (He tasted *death* for *every man*, Heb. 2. 9. 3. By a *Universall indefinite* (He is the *Saviour* of the *world*, Joh. 4. 42.) 4. By an *Universall expresse* (He is the *propitiation* for the sins of the *whole world*, (an *universall Subject Syncatagorematicall*, 1 Joh. 2. 2.) 5. By *Universals affirmative*) as in those *now mentioned*, and many more.) 6. By *Universals Negative* (He was not *willing that any should perish*, 2 Pet. 3. 9.) 7. By an *Universall command* to use the *meanes* of *Salvation*, and that *Universall* as well to *places* as to *persons*. Not to *all* men in *some* places, nor to *some* men in *all* places, but [*he commandeth all men every where to repent*, Act. 17. 30.] 8. By a *particular in the Negative*, and an *universall* in the *affirmative* in *opposition* to one another, and *joyned together* by a *Discretive* [*not* for *our* sins *only*, but *also* for the *sinnes* of the *whole world*, 1 Joh. 2. 2.] From hence let us make *these Observations*. 1. That an *universall Creation* is not *asserted* to us in *Scripture* by so *great* a *variety* of *plaine expressions* as an *universal redemption* is found to be. 2. That they who teach that Christ *intended* to be the *Saviour* of a [1] *few only*, [2] *only of the Elect*, [3] *only* of the *lesser part of the world*, [4] *only* of *them* who *are* [5] *not of the world*, and [5] *not* of *all* men, [6] *not* of *every* man, [7] *not* of the † *world*, [8] not of the *whole* world, do speak as much in *contradiction* to the *word of God*, as the *affirmation* and *negation* of the very same *Term*, wherein the *Essence* of *contradiction* is *defined* to *consist*. 3. That to *extricate* themselves from the *inevitable odium* of such a *Fact*, they fly for *refuge* to *equall mischiefs* (as (*a*) the *Emperour* in *Zosimus* is reported to seek for *cure* from *one wickednesse* to *another*) interpreting *affirmatives* by *Negatives*, and *Negatives* by *Affirmatives*. And then 4. The very *plainest Texts* of *Scripture* are made by *them* to be the *hardest*. For such *Texts* sure must needs be *hardest* whose *sense* is made to be contrary to the *signification* of the *words*, whose *proper end* it should be, not to *conceale*, but *expresse* the *meaning* of the *Speaker*. Now when *God* saith expressely (as if he would make it *impossible* for any *mortall* to *misconceive him*) that Christ is the *Saviour*, the *Propitiation*, the *taster of Death*, not only for *all men*, but for *every*

1.

2.

* Joh. 15. 19. ch. 17. 14. 16. 1 Joh. c. 3. & c. 4.

† 1 Joh. 3. 1. 13 compared with 1 Joh. 4. 14.

3.

(a) Κείσιον παῖδα ἀνῆλε. — καὶ πικρὸν μὲν θάνατον ὅσοις αὐτὸν, κακῶν τὸ κακὸν ἰάσασθαι μείζονι. &c. Zosim. ἐν ἰσορ. νέας l. 2.

4.

every man, not only for the *world*, but for the *whole world*, and to prove he ſpeaks of an * *intention* to ſave them *all without exception* (if by the *wickedneſs* of their *wills* they do not *fruſtrate* his * *Intention*, as the greater *part* of men *do*, by *not accepting* his *offer*, and not performing the *conditions* on which his *offer* is *made*) he profeſſeth he is not *willing that any ſhould periſh*, but [on the *contrary*] that *all ſhould come to repentance*, 2 Pet. 3. 9. what *other man* then *Mr. B.* could imagin the *meaning* of it to be, *that he* is *verily* and *indeed* the *Propitiation*, and *Saviour*, and *taſter* of *Death* for a very *ſmall number*, for here and there *one*, perhaps not the *twentieth*, or *fourtieth*, or *hundredth part* of the *world*? and that he was *very willing* (ſo as to *Decree* it from all *Eternity*, and that by an *abſolute and neceſſitating Decree*) that *almoſt all* the world ſhould *periſh*, and perfectly * unwilling that the far *greater part* of *mankind* ſhould *come to Repentance*? (ſo as to *leave* them in the *ſtate* of a moſt *deſperate impoſſibility*, which cannot but be followed with *unavoidable impenitence*?) thus they *charge God Almighty* with *mental Reſervations*, and tell the *people*, he doth not *ſpeak* as he *means*, but that his *meaning* is contrary to what *he ſpeaks*; that when he ſaith he is *willing* that *all* ſhould come to repentance, it is no more "then his *revealed will*, [or *voluntas ſigni*] which is not *pro-*"*perly* call'd a *will*, for it only ſignifieth what men *ought* to do "by right, whereas his *ſecret will* is properly call'd a *will*, and with that he *decreed* that *very few* ſhould come to *repentance*. And though Mr. *B.* is faine to ſay (for want of *better excuſes*) that Dr. *Twiſſe* doth ſpeak of thoſe *different wills* as *belonging* to *different Objects* (in his p. 67.) yet I ſhall *prove* when I come *thither*, that he could not but ſpeak *againſt his knowledge*, if he *conſulted the place* (as I have done a *ſecond time*) and if he did *not*, his caſe is every whit as *bad*, in that he *ſpake* as if he *knew*, what he *knew* he did *not know*.

** God's *intention* is ſhewed to prove the ſadneſſe of their diſtinction, when they ſay he is ſufficiently, but not *intentionally* the *Saviour* of the whole world. Compare Joh. 1. 7, 9 with Joh. 3. 15.

Mr. *Hooker* ſaith, God hath a *general inclination* that all ſhould be ſaved, Eccl. Polit. l. 5. ect. 49.

* Note here that Dr. Twiſs doth affirme *God's will* revealed to us in his *word*, to be improperly calld his *will*. But he feigneth another *will*, to be *properly called* his *will*, which is contrary to his *will* revealed in his *word*, l. 1. pat. 1. Digr. 10. c. 12. p. 140. and this Mr. B. aſſerts in his p. 66, 67. as I ſhall ſhew anon.

5. If the

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Holy Ghost shall be affirmed not to *intend* what he *speaketh* in those *plainest places* of *Scripture*, where he saith [*all* men, and *every* man, the *world*, and the *whole world*, not *only*, but *also*, *not willing* that *any*, but *willing* that *all*, &c.] How are men taught to *disbelieve* him in all his *other affirmations* where his *expressions* are not so *plaine*? how will they *preach* any man into any one *duty*, or *dehort* him from any *sin*, when they have once *shew'd* the *way* by certain *tricks* and *distinctions* to *elude* such *Texts* as are the *plainest*, and do yet *explaine* each *other* the *most* that can be *imagin'd*? how will they be *able* out of *Scripture* to prove their right to *Tithes*, or to the *Ministery*, the *Sunday Sabbath*, *Infant Baptism*, or indeed the *Trinity of persons* in the *unity* of the *Godhead*, for *all* or *any* of which they cannot bring either so *many*, or so *direct*, or so *univocall*, or so *easy affirmations* of *Scripture*, as *I*, or *any man will* urge for *Universal Redemption*? 6. If any man will pretend to *hold* by *Scripture*, [that *Christ died only for the Elect*] for which there is *not* a *word* in *all* the Scripture, with how much a greater force of Reason will the *Arian* hold his *heresie*, having the plain letter of the *Text*, [*my* (*b*) *Father is greater then I*?] or the *Romanist* his *Transubstantiation* upon his *better* pretensions from [(*c*) *This is my Body*?]

6.

(*b*) Joh. 14, 28

(*c*) Mat. 26. 27

7. When Christ is said to be the *Saviour of the world*, and (more *emphatically*) *the Lamb of God that taketh away the sins of the world*, it must be meant of the *whole*, or of a *part only*. If Mr. *B.* will say of the *whole*, he grants the *all* that I desire. If he saith a *part only*, 1. He flatly *contradicts* the very words of the same Apostle, 1 *Joh.* 2. 2. where to the *world* he addeth *whole*. 2. He must *grant* it to signifie a *major part*, both according to the (*e*) *maxime* which is in every man's *Logick*, and because it is ever so us'd in (*f*) *Scripture*. And then 3. he must confesse that the *Reprobates* make up the *major part*, and by consequence that Christ is the *Saviour* only of the *Reprobates*; which abominable *Absurdity* he cannot possibly *escape* but by a *full confession* of *Universall Redemption*. 8. But he will possibly grant my *premisses*, and yet by the help of *distinction* hold fast his *conclusion*.

(*d*) Joh. 1, 29.

(*e*) *Analogum per se positum stat pro famosiori Analogato.*

(*f*) 1 Joh. 3. 1. 13. c. 4. v. 5, 15.

8.

For he may say Christ *died* for *every man in the world*, and

was

was the *propitiation* for the *sinnes* of the *whole world*, * *Sufficienter*, but not *intentionaliter*. Yet this is a *Refuge* which doth but lay him *more open*, as I shall shew many wayes. (For since I am upon this subject I am willing to speak of it this *once* for *all*, and it is the main *hinge* upon which *all turns* and doth *depend*.) First, if that *distinction* hath *sense* in it, the *meaning* of it must needs be *this*. That Christ had *merits sufficient* to have ransom'd *all* and *every man*, (the least *drop* of his *blood* was *more worth* then a *world*) but he did not * *intend* to *ransome all* and *every one*, he *intended* all the *benefit* of his *Death and Passion* to *none* but *those few persons* who were *elected* from all *Eternity* out of *Massa Corrupta*, and left the *greater part* of men who were *eternally rejected* or *passed by* in that *Masse*, to be utterly *incapable* of being *saved* by any part of his *Merits*. Which is as much as to say, that he *might* have been their *Saviour*, not that he *is*. He *might* if he *would*, because his *merits* were *sufficient*; but he *would not*, because he did not *intend it*; and he *could* not *intend* it in the *fulness* of *Time*, because he *will'd* the quite *contrary before all Time*. Whereas the *Texts* which I alleaged do not speak in the *Potential*, but *Indicative Mood*. It is not said, he *might have* been, (for his *ability* or *sufficience*) but expressly that *he is* the propitiation for the sins of all the world. Not *aptitudinally*, but *actually* such. Every *Smatterer* in *Logick* will be able to tell Mr. *B.* that from † the *act to the aptitude* there may be very *strong arguing*, but there can be *none at all* from the *Aptitude to the Act*. And therefore Secondly, if men may say with any *truth*, That *Christ is their Saviour* whom he neither *doth* save, nor doth *intend* to save, and did *eternally determine* he would not have savеable, and leaves them without the *passive power* or bare *Possibility* of being *saved*, yet *might* have *saved* them if he had *pleased*; then by the very *same reason* in all respects, a man may say with great *Truth*, That God is *the*

* Of the famous *subterfuge* of *sufficienter*, non *intentionaliter*.

1.

* Note here that saying of the most learned Bishop *Overall* —— *quod vulgato Scholæ dicto satis recte traditum erat*,] *Christum pro omnibus mortuum esse sufficienter, pro electis & credentibus efficaciter*, [*nisi isti corrupissent exponentes per hypothesin*, [fuisset mors christi sufficiens pro omnibus, si Deus & Christus ita intendissent.] Cap. 2. sent. Eccl. Angl. de morte Christi. *They* corrupted *the* distinction *by their expounding it thus.* The Death of Christ had been sufficient for all, if God and Christ had so *intended*. That is, it was *not sufficient* for all, because it *was not so intended*.

† *Ab actu ad potentiam bene valet Argumentum. Vice versâ non item.*

2.

Creator of a *thousand worlds* besides *this*, (and adde the *distinction* not *intentionally* but *sufficiently*) becauſe he was *able*, and might have done it if he had *pleaſed*. Or that he was the *Deſtroyer* of *this* very *world* 5 or 6 *years ſince*, becauſe he had been *ſufficient* to have *deſtroyed* it, if he had not *decreed* it a longer time of *Duration*. Or that every *rich* man who is *worth* more then he *owes*, is truly a *payer* of *all* his *Debts*, (though he neither doth pay them, nor doth intend it, but doth intend the *contrary*,) becauſe he hath *wherewithall*, *abundantly ſufficient*, and might do it if he *pleaſed*, and were ſo *honeſtly minded*. Suppoſe that Mr. *B.* were ſuch a mans *Creditor*, who ſhould refuſe to pay the *greater part* of the *Debt*, and yet affirme he *paid it all*, [*ſufficienter, non Intentionaliter*] explaining himſelf, that he was *ſufficient*, but never *meant* it, would not Mr. *B.* call this a *lye*, or a *Jeere*? would he give him any thanks for ſuch a *payment*? how many *myriads* of *Abſurdities* muſt *inevitably follow*, if that may truly be ſaid to be, which either may be, or might have been,
3. but never was, nor ever will be? But Thirdly, the *vulgar uſe* of the word [*ſufficiently*] is more unreaſonable then ſo amongſt the men of the *abſolute way*. For they inferr our *Saviour* to have been utterly *unable* and *inſufficient* to have made himſelfe a *Ranſome* for all *mankinde*, whilſt they ſay, as he was *God*, he had *determined* the contrary before the *Foundations* of the *Earth* were *laid*. For he was not able to *reſiſt himſelfe*, or to *reverſe* his *irreverſible Decree*. And his *Decree* of *Reprobation* (ſay they) was ſuch. Upon which it follows by their *Doctrine*, that Chriſt was not ſufficient to have ſaved *all the world*, but only thoſe that *could be ſaved*; he could not *poſſibly* ſave *them*, to whom he had *denied a poſſibility*, and the very *paſſive power* of being *ſaved*.

From all this together it is as clear as *noon-day*, that they who deny him to be the *Saviour of all the world intentionally*, cannot ſay with any *reaſon* (whilſt they keep their old principles) that he is ſo much as *ſufficiently* the *Saviour* of *them* whom he *eternally decreed* he would not *ſave*, but that he is *ſufficient* to have been *their Saviour*, if from all *eternity* he had been *pleaſed*. But (ſay they) he was *not pleaſed* to be their *Saviour*;

Saviour; yea he was pleased *not to be so*, and sure he could not be their *Saviour against his will* and *good* * *pleasure*. And yet they say, *he saved all sufficienter*, who did nothing *towards* it, nor ever had it in his *Thoughts*. That is to say, [he is their Saviour, because he was *able*; and he is *not*, because he would *not do* what he was *able*.] So that as often as I meet with that distinction, the only *true sense* of it seems to me to be this, [*We know not well what to say, but are resolved to hold our own. We finde we are beaten, but will not yield. We want a good Cause, but yet we have a good courage. We think Christ died not for all the world, but we'l say it with a reserve, because 'tis Scripture.*] And therefore one of the (g) ablest of Mr. *B.* his *Party* was so farr from affirming so *absurd a Use* of the word *sufficient*, that he rather chose to fall into a *contrary error*, and would have nothing *sufficient* which is not *necessary*, or (to speak his *minde* more properly) which *doth not necessitate*. *Whatsoever* (saith he) *is produced*, "*hath had a sufficient cause to produce it*. And therefore *also* "*voluntary Actions are necessary*. Into such contrary *Absurdities* even *witty* men must needs *fall* who did at first *set out* from the very same *Error*. When men are brought to their *witts end*, and know not which *way to goe*, and are *asham'd* to *goe back*, the clearest *Truths* are sure to *smart* for't. Whatsoever they *suffer* in *dispute*, they stomackfully *resolve* they will not be *silenc't*. 4. They would make by *this distinction*, a *stranger* kinde of *Amphibologies* in holy *Scripture*, then those that were *famous* or *infamous* in the antient *Oracles* of the *Heathen*. For in such sayings as those [*ibis redibis nunquam Romane peribis*] two *contrary* things are very *equally signified*. But in the *words* of the *Apostle* there is the greatest *simplicity* that can be *wish't*. [He is the *propitiation, not for our sins only, but also for the sins of the whole world* 1 *Joh.* 2. 2.] There can be no plainer speaking then by [*not only*] in one clause, and [*but also*] in another. Yet that *distinction* above mentioned would make an *Amphibolia* in those *plain words*, or a *fallacy* which is *worse*. For it makes not only an *affirmation* of two *contrary things*, [*He is the propitiation for our sins only* intentionaliter, *and also* for the *sins* of the *whole*

* Note, that they call the Decree of *Reprobation without respect unto sin*, The *will* of *Gods Good pleasure* or the *will of liking* (as Mr. *B.* translateth *voluntas beneplaciti* in his p. 67.) though God himself sweareth, he hath *no pleasure* in the Death of the wicked. Ezek. 33. 11.

(g) Mr. *Hobbs* of Liberty and Necessity. p. 72. 73.

world, ſufficienter,] but an affirmation and negation *of the very ſame thing*, [He is the *propitiation* for the *ſins* of the *whole world* ſufficienter, and he is *not* the *propitiation* for the *ſins* of the *whole world* intentionaliter.] And now 5. That what I have ſaid may be *uſeful* to ſuch very plain *Readers* who *alone* may be in danger of being *debauched* by Mr. *B.* I will *denudate* that *diſtinction* by a familiar *Illuſtration*. Suppoſe the *King* of *Spain* hath a *thouſand Chriſtian ſubjects* taken *captive* by the *Turks*. He gives as much for the *Ranſom* of 2 or 3 *hundred*, as would have been required for *all* the whole *Thouſand*. But he will giue the *whole ſum*, becauſe he *will*; and becauſe he *will* too, he will have *releaſed* not *all* the *Thouſand*, but only *two* or *three hundred*, intending *all* the *reſt* ſhall be *Captives ſtill*. And this he will doe, to ſhew his *power* over the *greater number*, and his *partiality* towards the *leſſer*. Can *that King* ſay with *Truth* or *Modeſty*, that he is the *Redeemer* of *all* thoſe *Captives*, becauſe he *paid* a *ſum of mony* which had been ſufficient to redeem them *all*, but did not *intend* that they ſhould be taken into the *Bargain*? No. It only proves that he *is not* their *Redeemer*, but might have been if he had *pleas'd*. And that the *Turk* was *leſe merciles* then *He*, who would have given *all back* if the *King* of *Spain* would have had him. I intend nothing in this *ſimilitude*, but to *illuſtrate* the vanity of that *Diſtinction* [He is the *Saviour* even of *Reprobates ſufficiently*, but not *intentionally*] That the loweſt capacity may not faile to comprehend, how vaſt a difference there is betwixt the being *ſufficient to doe* a Thing, and the *doing of* a thing *ſufficiently*. Which are *fallaciouſly confounded* (the *later* uſed for the *former*) by the *neceſſitous Inventors* of that *Diſtinction*. And

5.

6. if in the laſt place I ſhall obſerve, that *Pelagius* himſelfe by denying *Original ſin* denied *univerſal Redemption* too, and that *no Antient* did it ſo much as *He*, I ſuppoſe Mr. *B.* will be more *Pelagian* then I am, or confeſs (in time) that I have made it appear a *Pernicious Hereſie*. And I have for ſo doing a very *excellent* (*b*) *Precedent*, in the *ſecond or third*

(*b*) *Hiſt. Narrat.* of the Judgment of the moſt learned and godly Engliſh *Biſhops*, holy Martyrs, and others. Whereof *Arch-Biſhop Cranmer*, B. *Latimer*, and B. *Hooper*, ſuffered *Martyrdom* in the dayes of *Q. Mary* for the *Proteſtant Religion*. p. 11. N. B.

year

year of Q. Elizabeth, who flouriſhed in the time *of King Edward the ſixt* and *Q. Elizabeth, and in the time of Q. Mary* for his *conſcience* ſake indured *voluntary exile*. His words are "theſe. ☞ *But this appeareth to be one of Pelagius his damnable Errors, that Chriſt was not a generall Saviour; if Chriſt offer'd not up the Sacrifice of Redemption for all the whole world. Contrary to the manifeſt Scripture. Which ſaith, he it is that obtained grace for our ſinnes; and not for our ſins only, but alſo for the ſins of the whole world,* 1 *Joh.* 2. *the ſame alſo is manifeſtly declared in theſe Scriptures following, and many other,* 1 *Joh.* 1. *a. b. f. and* 12. *g. Rom.* 5. *d.* 1 *Cor.* 8. *d.* 2 *Cor.* 5. *c. Heb.* 2. *c. and* 2 *Pet.* 2. *a.* This *Hereſie* of *Pelagius* as well as of Mr. *B.* ſo directly contrary to the Scripture, he *flatly* call's *damnable*, (which is more then I have ever done) and *Pelagius* himſelf was ſo *aſham'd* of it, that he was faine to make a *Recantation* in the *Councel of Paleſtine*, (as *S. Auſtin* himſelf declareth *Epiſt.* 106. *Tom.* 2.) I wiſh Mr. *B.* may do *no worſe*. Farther yet. That moſt *learned Divine* and *holy Confeſſor* doth make an excellent *Obſervation* from St. *Auſtins Recital* of the *fourth Error of Pelagius*, the worthier of *all* men to be obſerved (who ſhall *peruſe* what I am *writing*) becauſe the *Book* (I ſuppoſe) is not commonly to be had. "*And further* (ſaith he) *there is to be noted, that the firſt part* "*of the fourth Error* is manifeſtly the very ſame which *is the* "*ſecond and third Error, before rehearſed, and by the ſame Scrip-*"*tures plainly condemned. But to make the latter part of this* "*Error more plaine, it was neceſſary and thought good of* (*k*) "*St. Auguſtine, to rehearſe the firſt again.* That, by the com-"pariſon of condemnation in *Adam*, and Redemption in "Chriſt, it might the more plainly be perceived, that Chriſt "was not inferiour *to Adam, nor grace inferiour to ſin, and that* "*as all the generation of man is condemned in Adam, ſo is all* "*the generation of man redeemed in Chriſt. And, as generall* "*a Saviour is Chriſt by Redemption, as Adam is a condemner* "*by Tranſgreſſion. Which compariſon is taken out of St. Paul his* "*Epiſtle to the Romans*; where he ſaith, (*l*) *likewiſe then, as* "*by the ſin of one, Condemnation came upon all men; even ſo by* "*the juſtifying of one, cometh the Righteouſneſſe, which bringeth*

life

* *Apud Hiſt. Nar. p.* 10.

(*k*) Et quod neque per mortem, vel prævaricationem Adæ, omne genus humanũ moriatur, neq; per Reſurrectionem Chriſti omne genus humanũ Reſurgat. *Aug. apud Hiſt. Nar. p.* 6.

(*l*) Rom. 5. 18.

" *life upon all men. Yet ſhall not all men be condemned, by A-*
" *dam, eternally; for there is ordained of* God *again, a way to*
" *life*; which way is *Chriſt*. Neither ſhall all be eternally
" ſaved by Chriſt. For *there is of* God DECLARED *a*
" *way again unto death; which way is ſin, and the wilfull* * *con-*
" *tempt of God's mercy in Chriſt*. I have inſiſted the longer
upon this *Point*, becauſe if this one *Error* be once diſclaimed
by the *Adverſary*, all the reſt will *tumble* of their *own*
accord.

* This ſhould be conſidered by Mr. B. who asks ſomewhere, [if Ch. died to ſave *all*, why are not *all ſaved?*] and (p. 174.) from the *fewneſſe* of the choſen he would make it a blaſphemy to ſay, that *all were ſeriouſly called*, or that *Chriſt deſired the ſalvation of all*. Not having learnt that *Chriſt* is a *conditional Saviour*, ſaving *none* for whom he died, but ſuch as *do* what he *requires* to be *done*.

* *Correp* p. 4. *l.* 13. 21. *Of the grace of Perſeverance.*

§ 24. His 24. ["That *I neither do nor* * *can maintain no ſpe-*
" *ciall Grace, as by which any ſpecial habits of Grace*, viz. *of*
" *Converſion, Regeneration, Sanctification, &c. are infuſed into*
" *my ſoul, as any abiding ſeed of grace, or life of* God. *For in*
" *both my Papers I am highly ſilent as to theſe matters, though*
" *ad phalerandum populum* (p. 56.) *I make ſome ſlight mention*
" *of grace infuſed by* God, *&c. p.* 41.] Yet 1. he confeſſeth,
1. that (in my p. 56.) I *do* maintain what he ſaith I *cannot*. 2. So
2. far are thoſe *mentions* from being *ſlight*, that I could not have
3. ſpoken more *diſtinctly*, if it had been for a *wager*, as any
man will ſay who reads that *page*. 3. I there affirm moſt ex-
preſly, not only *preventing*, and *ſubſequent aſſiſting Grace*,
but the *perfecting grace of Perſeverance*. And yet is he ſo
ſtrange a *ſpeaker* as to ſay, that I neither *do* nor *can maintain*
any *abiding ſeed of* Grace, *&c.* and this he calls [*light Corruſ-*
cations only,] as if any *grace* could *go farther then the grace of*
4. *Perſeverance unto the end*. 4. If I had not mention'd what
I did, he had ſadly argued from a *Negative*. For many
things might be in my *opinion* which were not ſet down in
thoſe *few Papers*. By ſuch *Logick* he may *conclude* (as *ſome*
have done againſt *others*) that I am a *Socinian*, becauſe in
5. my Book I do not treat of the *Trinity*. 5. Being forced to
confeſſe that I *did that*, which (in the *ſame period*) he ſaid I
did

did not, he is faine to ſay I *did it ad phalerandum populum.* Which is as pretty *a jeſt* as ere was heard of. For if by that *Latine* phraſe, he meant on *purpoſe* to ſpeak *non-ſenſe*, that no man living might know what he *meant*, it ſeems he *knew* that he was *guilty* of a *falſification.* And if by [*ad phalerandum*] he meant [*to deceive*] it ſeems he ſpake he knew not *what*; and thought that that word which comes from *phaleræ Horſetrappings*, had been derived from *Fallere* to *deceive.* And ſo is almoſt as *pitifull a Latiniſt* as he appears to be a *Gracian*, whereſoever he tampers in thoſe matters; there being hardly a place (at leaſt not many) wherein his very *little Greek* is not very *falſly* ſet down. And becauſe he wiſheth that I had writ my *Notes* in *Latine* (in his p. 192.) to "the end *our* "*plain hearted Engliſhmen* might not have underſtood me, (and adds, he might *have been well able to anſwer me*) I cannot but avow I *wiſh* it too: for ſure he would not then have been ſo *tedious* in his *Correptorie Correction.* A ſpecimen of whoſe *Latine* we have, as here, ſo p. 90. [*multa ſunt admodum* * rara *quæ hic inſerta fuiſſent, in marginis Anguſtias prohibuiſſet.*] But eſpecially, p. 197. where he takes [* *derelictos*] rather then [*defectio*] to have been the *Subſtantive*, at leaſt the *Antecedent* to [*Cujus* the *Relative.*] Or if it were not a pure *want* of *skill* in *Grammar*, it was very much *worſe*, even a *wilfull prevarication* to excuſe Mr. *Calvin's* making *Gods Reprobation* the *Cauſe* of the *Angels ſin* of *defection.* And becauſe that *one place* is moſt ſufficient to *ruine* his whole *undertaking* againſt that which he calls the *pillar of my Book*, I will ſpeak of it more in its proper *place.* 6. If he means by his *ſtrange Latine*, that I only *did what* he ſaid I *did not*, either to *deceive or to pleaſe the people*, 'tis *gratis dictum*, like the *reſt.* And he may ſay "as well, I am a *ſpeculative Atheiſt*, becauſe "when I make any *mentions* of *God*, they are but *ſlight men-* "*tions ad phalerandum populum.*

* How many *faults* he hath committed in his [*multa rara*] and what an *Engliſh Latiniſt* he is, whoſe Latine makes him ſo gaye, let any man judge.

* *Defectio arguit fuiſſe derelictos. Cujus* (ſupple derelictionis ſaith Mr. B.) *non poteſt alia adduci cauſa, quam reprobatio, &c.* p. 197.

6.

§ 25. His 25th. ["*That I am for a meere conditionall conſe-* "*quent Grace, which find's my will ſo buſie and active as to be* "*not*

Of Prevenient Grace and Free-will.

" *not only pragmatical in my temporall vocation,* (*but loe what an* " *active thing T. F's will is*) *but even in my very election,* p. 42.] When the *Reader* is ſtill *treated* with ſuch *meere inventions*, and perfectly *groundleſſe*, it might be ſufficient to anſwer them all with a *ſhort denial*, and with a deſire to *Mr. B.* that he will *henceforward* ſet down *my words*, and not his *own* in *my name*. But becauſe *this Calumny* (as the reſt) is not only *diſagreeable*, but even contrary to the *Truth*, I ſhall *vindicate*

1. my ſelf by ſaying theſe *few things*. 1. That in my p. 56. I affirm'd the *quite contrary* to what he inventeth. Particularly, [*we cannot take what God doth offer, unleſſe he give us the hand of Faith.* Nor can *we poſſibly deſire to take it, unleſſe* he gives us our *very appetite and hunger. There is no good thought ariſing in us* unleſſe ſuggeſted by his *Preventing grace*; *nor increaſed unleſſe ſtrengthened by his ſubſequent grace, &c.*]

2. 2. In the p. 69. of *my publiſhed Notes* which he *citeth*, there is not any the *leaſt mention* of what he *chargeth* that *page* withall; he might as well have referred to *any* page as to *that*.

3. 3. He is fain to referre his *Reader* to p. 11. *of a Manuſcript* which ſecretly *lurketh* in his *Study*, to which I am as great a ſtranger as any *other* of his *Readers*. Aud he might haue ſaid as he did before, (with every whit as much reaſon) that he was *told* it by a *Reverend Miniſter*.

4. 4. I never ſpake ſo much towards it as *St. Auſtin himſelf*. For Mr. *B. confeſſeth* there was a time, when *Auſtin* knew not that *Faith was the gift of God*, (p. 186.) and *Hilarie* himſelf (a great *Admirer of Auſtin*) affirmeth *Auſtin* to have ſaid upon the *Epiſtle to the Romans* (which was *after* his *converſion*, when he was no *babe*,)

* Quod enim credimus, noſtrum eſt, quod autem operamur illius. *Auguſt: apud Hilar. Baſil. Edit. p. 679.*

* " *it is of our ſelves that we believe, but of God that we work.* which is more *liable* to the *charge that* Mr. *B.* layes againſt *me*, then any thing I ever *ſaid*, or *thought*. It having been alwaies *my belief*, that *Faith* as well as *works* is the *gift* of *God*, although the *one before* the other. And ſo I declared p. 56.

Of the Grace of Perſeverance.

I. § 26. His 26. [" *That I am for no ſpeciall, abiding,* " *laſting, continued grace, &c.* p. 42.] Yet (in my p. 56.) I *expreſly aſſert* the *grace of Perſeverance*. Which I there do call

a *per-*

a *perfecting Grace*, by which the reſt are *conſummate*. So p. 69. I aſſert a *perſeverance* in *well doing unto the end*. And would Mr. *B.* have any thing *beyond* the *end*? or more laſting then *everlaſting*? nothing that I ſay can ever pleaſe him, unleſs I will do him the *favour* to ſay ſomething which he may *rationally accuſe* without the help of his *Invention*. 2. He II.
adds my ſaying *p.* 67. that many *Infants in Chriſtendome who in their harmeleſs Nonage* were babes of Grace (for ſuch were my words) have yet *out-lived their Innocence*. But Firſt, I.
do I inferr that there is no *abiding Grace*, by ſaying that *ſome* do *not* abide? might not *John perſevere*, though *Judas fell*? I may inferr as *rationally* that Mr. *B. denieth Chriſt died* for *any*, from his *denial* of his *dying intentionally* for *all*.
2. What I ſaid in that place of many *out-living* their *harmeleſs Nonage*, firſt is evidently true by our every-dayes *experience*. For *Judas* was not a *Traitor* whilſt he was *hanging* at his *mothers Breaſt*. He did not then *keep the Bagg*. He was *covetous* only of *milke*, and *not* of *mony*. It was *long* enough after his *Infancy* when the *Divel entred* into his *heart* *John* 13. 2. Nor 2. doth Mr. *B.* offer one *word* to prove 2.
the *contrary*. Nor 3. doth he invalidate my *proofs* out of 1. 3.
Scripture, or *Antiquity*, (not *Tertullian* only, but *Auſtin* too) which gives *Inſtances* in men of very † *ripe Ages*, whereas I ſpake in the moſt *advantagious* manner that was poſſible, of *harmeleſs Infants*, who having been *baptized* into a *membership of the Church*, have lived *long enough* to be very *farr* from being *harmeleſs*. For *nemo repente fit peſſimus*. The Infants *Father* is not preſently at his *worſt*, much leſs the *Infant*. 4. For want of an *Argument*, He adds a *Jeere*, which toucheth not *me*; but the *God of all Grace*. * His "words are theſe [*A goodly ſpecial Grace ſure, which hath "all theſe miſchievous qualifications.* p. 42.] Hear ô Heavens, and give ear ô Earth! every *meaſure* of God's *Grace* which is not *irreſiſtible* is called [*goodly*] by a *Gibe*, and is ſaid by a *blaſphemy* to have [*miſchievous qualifications.*]

† —*credendum eſt, quoſdam— in fide quæ per dilectionem operatur incipere vivere, & aliquandiu ſideliter & juſtè vivere, & poſtea cadere, neq; de hac vitâ prius quam hoc ijs contingat auferri.* Aug. de correp. & Gra. c. 13. p. 1647.

* So in his p. 217. he calls the very *power of reſiſting Gods Grace* (which is not an *act* of *reſiſting* and ſo *not guilty*, and which *God himſelf was willing* we ſhould *have*) *a wretched, miſerable, lying, ſinful power.*

---ô *quis*

——*ô quis Iniqui*
Tam patiens urbis! tam ferreus, ut teneat se!

Of Grace Resistible. Upon the first reading of the words I am tempted to some *Impatience*. But I will resist it as a *Temptation*, and only calmely *reprove* my *Corrector*, and *set before him the things that he hath done*. There are that (*m*) *grieve the Spirit of God*. There are that (*n*) *quench him*. There are that *always* (*o*) *resist the holy Ghost*.. And sure the *Paraclete* is not *grieved* before he comes to *comfort*, or to *convince*. The *Spirit* is not *resisted* before he *strives*. The *Fire* is not *quenched* before 'tis *kindled*. Where lye the *mischievous qualifications*, whereby *Grace* is *resisted*, the *Holy Ghost grieved*, the *Spirit quenched*? Sure not in the *Grace of Gods Spirit*, nor in the *Spirit of Grace*, but in the *wills* of the *wicked* who *love* (p) *darknesse rather then light*. We finde that *silver may* become *drosse*, because it (*q*) *did*. And the *faithful City* may grow a *Harlot*. (*r*) *Murder may*, *and hath* dwelt, where *Righteousnesse and Judgment* were wont to *lodge*. The *Drosse* and the *Harlot* were none of *Gods Creatures*. *God* made *Jerusalem a faithful City*, and that by the guift of his *special Grace*; but 'twas her *own wicked will* that made her a *Harlot*; which it *could* not have done, if that *special Grace* had been *irresistible*. *Saul* had once the *Spirit of God*, and with (*s*) *humility refused a Kingdome*. But after his *preferment*, he grew (*t*) *covetous*, (*u*) *envious*, (*w*) *cruel*, (*x*) *prophane*, and in a *desperate* manner *procur'd* his own (*y*) *Death*. Yet God forbid that we should say, that the *Talent of Grace* which he abused was a *goodly Grace* by an *Ironie*, or that it had *mischievous qualifications*. *Whosoever hath sinned against me* (said *God* to *Moses*) *him will I blot out of my book*. Whosoever is *blotted out* is therein *implyed* to have been *written*, and that implies a *special Grace*. But the *mischievous qualification* is in him that *sinneth*.

m Eph. 4. 30.
n 1 Thes. 5. 19.
o Act. 7. 51.
p Joh. 3. 19.
q Isa. 1. 22.
r Verse 21.
s 1 Sam. 10. 22.
t ch. 15. 8, 9.
u ch. 23. 14.
w ch. 14. 44.
x ch. 28. 7.
y ch. 31. 4.
z Exod. 32. 33.

How shall I hope to be spoken well of by Mr. *B.* who speaks so *bluntly ill* of the *Grace* of *God*, if it is not *such* as he would have it? but (if we will take it upon his *bare word*) "*He is sure* (in his following lines p. 42.) that *all the Orthodox in all Ages have maintained the contrary*. Indeed the contrary

contrary to what he holds. The *Scholar* and (a) *Follower* of S. *Austin* shall speak for all. Who in *vindication* of *his*, and *Austin's Doctrine* from the *Calumnies* of the *French men*, said the very *same words* which I shall say in the same *case*, "[*That many men who were regenerate in Jesus* "*Christ, forsaking their Faith, and godly man-* "*ners, do apostatize from God, and finish their* "*wicked lives in that Aversion, is proved by many* "*examples*, (*the more is the pity*) *but to ascribe* "*their fall to God, were immoderately wicked. As* "*if he were therefore the Impulsor, or Author of* "*their ruin, because he foresaw that they would* "*fall away by their own meere wills, and even for* "*this reason did not sever them by predestination* "*from the sons of perdition.* &c. If it be duly considered, *who* spake those words, and *to whom*, and upon what *occasion*, Mr. *B.* surely will *call back* his *hasty words*; or else by *all* the *Orthodox*, he must *confess* he means *none* but such as are exactly of his opinion, and then the *upshot* of his saying is only this, [that *all agree with him in judgment who doe not differ.*]

(a) *Ex regeneratis in Christo Jesu quosdam relictâ fide & pijs moribus, apostatare à Deo, & impiam vitam in suâ aversione finire multis (quod dolendum est) probatur exemplis, sed horum lapsum Deo ascribere, immodicæ pravitatis est. Quasi ideo ruinæ ipsorum Impulsor atque author sit, quia illos ruituros propriâ ipsorum voluntate, præscivit & ob hoc à filijs perditionis nullâ prædestinatione discrevit.* Prosper. ad Gall. object. 7. vide etiam 3. & 3. ob.

§ 27. His 27th, [" *That I frequently relinquish Scripture,* Of Scripture, Tradition, and right reason. "*and Tradition, for the courting of right reason. Which some of* "*my faction give out to be, even since the Fall, incorrupt.* and to "be *appealed unto against the Judgment of the whole Antient* "*and Modern Church. p.* 43. 44.] Here again are as *many falsities* as in so many words can be expressed. For 1. it is evidently the *Method* of my *Notes* to give *Scripture* the first *place*, *universal Tradition* the *second*, and *right Reason* the *third*. Which is not to *relinquish*, but to *preferr* the former. *Scripture* before *Reason*, and the publick *reason* of the *whole Church* before the *private reason* of *my self*, or of *other particular men*. 2. As he names no place wherein I doe what he affirmeth, so am I not able to conjecture what pretence he can have for that *suggestion*; unless it be this one, that when I have *done* with *Scripture*, and *Antiquity*, I proceed to 1. 2.

Reaſon, and ſo he thinks it a *witty* thing to call the *finiſhing* of a *Subject*, the *relinquiſhing* of it. He may ſay in *this* ſenſe, That S. *John the Evangeliſt* (ch. 1. v. 19) doth *relinquiſh the Divinity and Office of Chriſt*, for *the courting the Teſtimony of John the Baptiſt*, becauſe he leaveth the former (having ſpoken of it ſufficiently) and falleth in hand with the later. And ſo the *Author* to the *Hebrews* may be ſaid by Mr. *B.* to *relinquiſh* the *principles* of the *Doctrine of Chriſt*. 3. There are *none* of my *Religion* (which he is every where ſo *civil* as to call
3. my *Faction*) nor yet of my *Acquaintance*, who give out *Reaſon*, ſince the *Fall*, to be *incorrupt*. I for my part did *avow* my being *ſubject to errors* (p. 1.) and my having *once erred* the ſame *errors* with thoſe men who now *oppoſe* me for my *converſion* (pag. 48.) Mr. *B.* himſelf is much more liable to this accuſation, becauſe in all his *Articles* of his new *Creed*, he is as *peremptory* as a *Pope*. Nor can I finde him confeſſing that he ever err'd, or was miſtaken in all his life.
4. 4. Nor do any of my *Principles* appeal to *Reaſon againſt* the *Judgment* of the whole *antient and modern Church*. But on the contrary, would have things *decided* by that *Authority*, which Mr. *B.* and his *Teachers* have ſet at *naught*; and thence are worſted ſo *frequently* in their *Diſputes*, not only by the *learned*, but by the *unlearned part* of the *Independents*. They having ſaid ſuch things againſt the *Authority* of *Tradition* and the *univerſal Church*, when they contended with *Biſhop Hall* and other *Aſſertors* of the *Hierarchie*, that whilſt thoſe *dictates* ſtand *unevoked*, they are utterly *unqualified* to prove the *baptiſm* of *Infants*, the *Sunday Sabbath*, *the very Canon of Scripture*, the *Apoſtolicalneſs of the Creed*, or their *pretenſions* to the *Miniſtery*, more then any other *men*.
5. 5. Mr. *B.* unwarily *confeſſeth* (p. 43.) that with me *tria ſunt omnia*, theſe three things are all in all; *Scripture*, *Tradition*, and *Right Reaſon*. Now ſince nothing is *ſubſtracted* from the *Authority* of the *Scripture* by the *addition* of *ſuffrages* both from *publick* and *private Reaſon*, (*Tradition* being *uſeful* to *convey* the *Canon* of *Scripture* to us, and *reaſon* as well *uſeful* to *explain* it where it is *hard*, as to *underſtand* it where it is *eaſie*) I know not how Mr. *B.* could have ſpoken more

to

to his own *disadvantage*, or my *commendation*. And that he may not say that I am *Popishly affected* for the *reverence I bear to universal Tradition*, and *the Mother Church*, (as sometimes he doth) I will here put him in minde of Mr. *Bale's* own words. "*The best way to finde out what the Scriptures have* "*determined in Ecclesiastical affairs, is to observe the practice* "*of the Universal or Catholick Church of Christ in all successions* "*and Ages from that time unto this. For no doubt the Apo-* "*stles made known their minds to those that lived with them,* "*would not inioyne what they themselves had never practised* ——— "*we shoulld therefore in matters Ecclesiasticall be* "*guided and directed very much by the Annalls and Acti-* "*ons of the Church, and those beleevers that succeeded in the* "*Apostles Roomes* [of which *Ignatius* was *one*] and *be-* "*queathed their practice unto succeeding generations.* This indeed seemeth to me one of the very *best arguments* in *all* that *Book*. And I wish it were considered in *all Cases*, as well as in *hat* wherein 'tis *urged*. For the *Ecclesiastical Levellers* were in all probability the *true Parents* of all the *Levellers* in the *Civil State*. And if this *Argument* is *valid* for the *Patronage* of the *Pulpit* (which is so different *now*, in all kinds, from what it *was* in the *Primitive Church*,) how much more for *those things*, which Mr. *B.* hath *resisted* with so much *vehemence*? 6. It is a very great *Ignorance*, or a strange *wilfulness* of *Deceipt*, by which Mr. *B.* doth call a *small number of men* who (I may say) "are but of *yesterday*, "not only the whole *Church*, but the *whole both Ancient and* "*Modern Church*. For the *one* thing that he referrs to is *Castellio's Preface*. And there 'tis certain, that the *vulgus* are *they* who *beleeve* what is *plain* by *common sense*. And that the *quidam literati* are some of his Time, (Mr. *Calvin*, and the like,) who *persecuted* him for his *opinions*. For it "follows, [* *because some learned men do much labour to per-* "*swade the people, that such things are not as are evidently* "*seen, that is, that that they may pull out the peoples Eyes,* "*we also will labour in the refelling of this error.* And for "the *ingenuous confession of Castellio's Prefacer*, [that by those *certain learned men*, is meant the *Ancient and Modern Church* *since*

* *Pulpit. Patron. part. 2. c. 2. p. 197. Sect. 7.*

6.

* *Sed quia multum laborant liberati quidam, ut persuadeant hominibus ea non esse quæ sentiuntur, hoc est ut hominibus oculos effodiant, nos laborabimus in hoc errore refellendo.* Sebast. Castel. in Præf. ad Dial.

Of the cause

ſince Auſtin] (as Mr. *B.* prodigiouſly affirmeth) on the contrary, *Felix Turpio*, that *Præfacer*, ſpeaketh only of a *few*, and even of thoſe very *times*, and of them he " ſpeaks very * *ſharply*, as thoſe " *that d ſpiſed all the reſt of the Antients* " *and only followed one Auſtin*, at leaſt " *perſwaded themſelves that they followed* " *him*, and that *before they were aware*, " *they obtruded ſo abſurd, yea ſo impious*, " *and deteſtable an opinion*, (as that by " which they made *God to be by neceſſary* " *conſequence the firſt Author of ſin, an* " *egregious diſſembler, a lyar, and unjuſt*, " *and by which all piety is plucked up by the* " *root*) *for a ſpecial Fundamental of our* " *Salvation*. That *many* of the *firſt Re-* " *formers* did endeavour the *prevention* " *of ſo great a miſchief*, amongſt whom " *then living* he only reckons *the foure* " *cheifeſt. viz. Eraſmus* againſt *Luther* his *ſervum Arbitrium*, *Theodorus Bibliander* againſt *Peter Martyr*, and *Philip Melanchthon* (who at firſt followed *Luther*, but after *acknowledged his Error*, and maintained the *contrary with perſeverance unto the end*) and *Sebaſtianus Caſtellio*. This is the *ſumme* of what is ſaid by that *ingenious Præfacer* in that place, ſo *deſtructively contrary* to Mr. *B.* his *Party and opinions*, and to the *invention* lying before us under *examination*, that I cannot but make him this *Dilemma*. Either he *underſtand's* the *Latine Tongue*, or he *doth not*. If he doth, he muſt *confeſſe* he is a *wilfull Impoſtor*, and did put his *truſt* in the *Readers ignorance*, or *want of leiſure* to *examine* the *Truth* of his *Citations*. And if he doth *not underſtand Latine* (which will be the *beſt* of his *plea*) I will leave it to be *conjectured* in how *many reſpects* he is to be *blamed*. 7. If by the *whole Antient and Modern Church* he means the 8. or 9. *men* whom he " injoynes me to *ſtudy next to the holy Book of God* (p. 194.) whom

7.

* Itaq; factum eſt, ut plerique eorum qui noſtrâ memoriâ Chriſtianæ Religionis notitiam funditus propemodum everſam inſtaurare ſunt aggreſſi, ad hunc lapidem offenderint & cæteris Antiquioribus omnibus ſpretis, unum Auguſtinum aut ſecuti, aut certe ſe ſequi perſuaſi, tam abſurdam, imo nefariam & deteſtandam opinionem, (quâ, velint nolint, *Deus* & peccati primus auctor, & egregius ſimulator, atq; proh ſcelus, turpiter mendax, & injuſtus, eſſe neceſſario concluditur, ac pietas univerſa convellitur) imprudentes pro ſalutis noſtræ præcipuo quodam fundamento obtruſerint. Viderunt hoc non pauci viri præſtantiſſimi qui in pleriſq; ſatanæ impoſturis detegendis cum illis ipſis conſenſerunt. Nec tanto malo obviam ire neglexerunt. Atque ut eos qui adhuc vivunt ſilentio præteream, ex iis vero qui obdormierunt, quatuor tantummodo præcipuos commemorem, &c.

Felix Turp. in Præf. ad Caſtel.

whom he *groundlessly believes* to be exactly for his *turn*, (granting him his *supposition*) his *profound meaning* will be *this*, [That *they* do make up the *whole Church of God* who are *precisely* of his *Opinion*; and they are *all* of his *opinion* who *think precisely* as He *doth*.

§ 28. His 28th. [" *That my concession in the beginning of* " *Chap.* 3. *that every Reprobate is prædetermin'd to eternall pu-* " *nishment, is directly at daggars drawing with my almost whole* " *Chap.* 2. *where I strennously dispute, that God determins none* " *to punishment*, p. 45.] 1. What *Text* is there in the *Scripture* which may not be made by Mr. *B. his arts* to be at daggers drawing with some *other Texts*? had he been so *upright*, as to have named the next words, [*not by Gods irrespective, but conditional Decree*] he had had no *place* for this *invention*. Suppose a man say that [*God is a God of purity*] in *one* place of his *Discourse*, and in *another*, that [*God is not the God of uncleanesse*] would it not be thought a *dishonest part* in an *Opponent*, to say he speaks *contradictions*, [*God is a God*, & *God is not a God*,] *concealing* the *two terms* which alone did make the *two contrary Prædications*? I have but put his *Case* into other *colours* that the plainest *Reader* may see how *odious* 'tis. I never said in my life that *God determins none to punish nent* (there making a *period*, as Mr. *B* doth;) but *God determins none to punishment without respect or consideration of their Transgressions*. He doth determine *respectively*, but *irrespectively he doth not*. So that in case I had spoken any such words in my second Chap. Mr. *B.* had committed a great *trespasse*. But 2. In *all that Chapter* there are not *any* such *words* that I can find, nor in any part of my *Book*, (nor in any Book I ever *saw*, as Mr. *B.* hath set them *down*.) My *Thesis* these is no *worse*, then wat is asserted by our * *Divines* who were at *Dort. viz.* [That the *Cause of Damnation is not on Gods part, but that man himself is the* * *sole cause of his eternall*

Of the cause of punishment eternall.

1.

2.

* *Bishop Hall in his Select Thoughts. Medit.* 34. *&* 35. p. 102, 103, *to* p. 107.

* Quicquid ad æternam damnationem ducit miseros mortales, & in gehennam præcipitat. id omne nobis nostrisq; Demeritis imputemus, & à Deo longè facessere jubeamus. *Senten. Davenan. p.* 20. *this is just the Sense & meaning of my words*, which I spake as M. *Hooker* did, when he said, [*our selves we condemn as the only causes of our own miserie. l.* 5. *Sect.* 72.

punishment

puniſhment, p. 20.] and what is this to the *denial of* Gods eternall *determination*, that he would puniſh *this* or *that man according to his wayes, and according to the fruit of his doings*? Jer. 17. 10. it was only uſed as a *Topick* whereby to prove, that God's *eternall determination to puniſh ſinners* was *not made* without *regard* or *reſpect* unto their *ſins*. But Mr. *B.* doth not underſtand how the *meritorious* cauſe of *puniſhment* can be alſo the *efficient*, (p. 95.) I am not to be *reviled* for another mans want of underſtanding; but I will endeavour to give it light.

Of the cauſe of puniſhment.

And firſt, I will tell him, that his *Definition* of *Cauſa efficiens* [*cujus vi res fit*] is not *adæquate* to the thing *defined*; and only ſhews he will be *tampering* in matters, to which (in all *likelyhood* and *appearance*) he was never *train'd up*. Before he adventured to *deny* what I *affirm'd* concerning the *efficient cauſe of puniſhment*, he ſhould have look't *round about him*, and have ſtudied the *Subject* of which he *ſpake*. He ſhould have conſidered within himſelf, that *Cauſa efficiens* in generall is (*a*) *Cauſa quæ extrinſecè producit aliud, cujus ipſa non eſt pars.* And then have inquired after the *ſpecies* by theſe *Dichotomies*. *Cauſa alia per* (*b*) *ſe agit, alia per Accidens. Cauſa efficiens per ſe eſt vel totalis, vel partialis. Cauſa Totalis vel ſufficiens, vel adæquata. Cauſæ partiales* (*quæ & ſociæ dicuntur*) *ſunt vel ejuſdem, vel diverſi ordinis.* And again *theſe latter* muſt be *conſidered, ſecundum latitudinem, vel ſecundum vim agendi. Quoad Latitudinem, alia eſt univerſalis, alia particularis. Secundùm vim agendi, alia eſt Principalis, alia inſtrumentalis.* Again the *Cauſa principalis* (as 'tis conſidered in (*c*) 4. *manners*, ſo) is either *magis*, or *minus principalis*. And the *later* is *motiva primæ*. And this being of *two ſorts*, προηγουμένη, or προτακτικὴ, *ſin* will be found to be exactly the *later* of theſe *two*. For the *will* of *man* (in *ſtrict ſpeaking*) is the *immediate efficient cauſe* of his *ſin*, (that is to ſay) of *determining* it ſelf to *this* or *that* thing, which is *forbidden* by *God Almighty*, and is ſo the *immediate efficient* of *that*, which is the *motive to*, or *meritorious efficient Cauſe of puniſhment*; (that is) the *efficient of the efficient*. But for fear *Mr. B.* ſhould not be able to *underſtand* what is *Metaphyſicall*, (and

(*a*) Biel *in* 2. *d.* 1. *q.* 5. *act.* 1.
(*b*) Soncinas 12. *Met. q.* 3.
(*c*) Scot. *in* 4. *d.* 1. *quæſt.* 1. & *ibid. Gabriel.*

I may very well *feare* it, whilſt I finde him ſo *unintelligent* in theſe *affaires*, as to ſay that a *Cauſe* is *not efficient*, becauſe it is *meritorious*, which is as if he ſhould have ſaid, it is not *efficient*, becauſe it is *efficient*,) I will *open* my ſelfe to him [ὡς ἐν τύπῳ] in the *groſſeſt* and moſt *familiar* and *plaineſt* manner that he can wiſh. And I will doe it ſo much the rather, becauſe he *complains* in *ſeveral* places of his book, that he hath *plumbeous Cerebroſities* (to uſe his *own Bumbaſt*) to be *indoctrinated*.

He knowes the *Parent* is the *efficient Cauſe* of the *Childe*. And he knowes the *relation* betwixt the *ſinner* and the *ſin*, the *ſin* and the *puniſhment*, is expreſſed in *Scripture* by that of a *Father* to a *Childe* (Joh. 8. 4.) *the Divel is a liar, and the Father of it*. And by that of a *Mother* to a *Childe*, (Jam. 1. 15.) luſt *conceaving* [Συλλαβοῦσα] *bringeth forth ſin* [τίκτει, ἀποκυεῖ] and ſin being *finiſhed bringeth forth Death*. From ſuch Texts as thoſe, [" *O Iſrael thou haſt de-* " *ſtroyed thy ſelfe* Hoſ. 13. 6. *And they ſhall bring upon them-* " *ſelves* ſwift *deſtruction* 2 *Pet.* 2. 1.] Man is concluded *ſuppliciorum ſuorum Faber*. He is the *parent* of his *ſin*, his *ſin* of his *puniſhment*, which is not the leſs its *offſpring* becauſe it is its *wages* too. *Rom.* 6. 23. on the contrary, the *ſinner* is *therefore* the *efficient*, *becauſe* the *meritorious Cauſe*; for he could not make to himſelfe a puniſhment, unleſſe by ſin he did deſerve it. By *one man* (ſaith the *Apoſtle*) *Sin entered into the World, and Death by Sin.* Romans 5. 12 Now the *Cauſe* of the *Cauſe* is the Cauſe of the *effect*. The *Father* of the *Father* is (we know) the *Grandfather*: but the *ſinner* we finde is *more*, in relation to his *puniſhment*; not on'y its *immediate*, but *only Parent*. For *ſin* being an *accident* cannot *exiſt* without the *ſubject* of its *Inherence*. Its very being is *in concreto*. It is *impoſſible* to *fancy* or *imagine ſin* without the *connotation* of ſome kinde of *ſinner*. *Sin* in the *abſtract* cannot be, much leſs be *active* without the *ſinner*, nor by conſequence *effective* of any thing *whatſoever*. And although we ſpeake *catachreſtically true* when we ſay that *ſin* is the *Cauſe* of *Puniſhment*; yet our *ſpeaking* is more *exact*, when inſtead of *ſin* we ſay the *ſinner*. Wilfull man *effects* his

sin (and so is *causa efficiens*) and being, by *sin*, become a *sinner*, *effects* his *punishment*, because his *sin*. (and so is *causa efficiens* still.) Which Mr. *B.* and his *Masters* not *considering*, or not *conceiving*, have *ruin'd* themselves with the *distinction* of *sins* not having an *efficient*, but only a * *deficient Cause*, which will inferr it not an *efficient*, but only a *deficient cause* of *punishment*, since it cannot have more of *Entity* then the *cause* of its *production*.

* Correp. Corr. p. 33. 135. 178.

Of the Cause of *sin*, not *deficient*, but *efficient*; which shall be spoken of again ch. 4. Sect. 21.

But the *pitifulness* of that *distinction* will soon appear. For

1. If *man* is the *cause* of *sin*, and not *efficient*, he must then be either the *material*, or *Formal*, or *Final Cause*; for if the *deficient Cause* be none of *these*, 'tis not a *cause*. (Nor will any man *pretend* that it is either of those *three*.) And if it is not a *Cause*, then hath *sin* no real *being*, because *no Cause*. And so it cannot be, in any *sense*, the *Cause* of *punishment*; and so *God* will be inferred to *punish* men *without Cause*.

1.

2. *Malum non habere Causam efficientem*, (when said by any in the *Metaphysicks*) is the same thing as to say, *malum est non ens*. For as *that* must be *something* which is *caused* by *something*, so out of *no-cause* we know that *no-effect* can be *produced*. *Efficient*, and *effect*, are reciprocally *converted* both in the *affirmative*, and in the *negative*. So that where there is *no-efficient* there is *no-effect*; that is to say, there is *nothing*. But Mr. *B.* saith expressly, that *sin* hath *no-efficient*, (as in (z) other places, so in his p. 79, and his *reason* is, because it wholy *consists* in a *deficiency*,) and by consequence is *nothing*; and so according to *him*, men are *punished eternally* for just *nothing* in the *world*.

2.

z Correp. Cor. p. 55.

3. If *wicked man* is no more then the *deficient cause* of *sin*, he is not so *much* the *cause* of it, as *God himself*, in *their account*, who say he [*absolutely*] *wills that sin shall fall out* (p. 78.) and that *he doth determine it shall be done*. (p. 79.) that he did *voluntarily decree it should fall out* (p. 73.) that his *permissive will of sin is efficacious* (p. 196. & p. 54.) that he * *creates*, and * *commands* it, and by no less then an * *impulse* excites men to it. That

3.

How God is inferred by Mr. B. to be more the *Cause of sin* then man *is*, or *can* be.

*** All this and more is *asserted* by Mr. *B.* in his *asserting* the 10. *citations* which I produced at the entrance of my *Notes*, from his 59. page as farr as p. 68.

Gods

Gods will is as (*a*) *efficacious* in relation to *sin*, as in the *production* of *good*; and so *efficacious*, as to be (*a*) *irresistible*, and by consequence to *necessitate sin*. So that their *distinctions* of a *permissive* and *effective will*, or of *efficient* and *efficacious*, cannot stand them in any *stead*, and are made appear to be but *figleaves* to *cover* the *nakedness* and the *shame* of those *frightful expressions* (as Mr. *B.* himself calls them by a *periphrasis* p. 56.) For Dr. *Twisse* saith plainly, [(*b*) *That the* "*Divine will is no less efficacious to the doing of that which is sin* "(permittendo) *then to the doing of that which is good* (efficiendo.) To what purpose doth he *distinguish* those *two members* of his *period* by *permittendo* & *efficiendo*, whilst he *ascribeth* as *great* an *efficacy* to the *will* of *God* in the production of *sin*, as in the production of *virtue*? for the word [*præstandum*] is used in *both*, and so is the word [*efficax.*] And a [*non minus*] in the *one*, implyes a [*non magis*] in the *other*. Nor will it *helpe* him much to say, He meant no more by *efficacious permission*, then Gods withdrawing his *Grace* and all *other hinderances*, which he might interpose to keepe from *sin*. For *this* will have *no place* at all in all those *sins* which are *committed against his Grace*. *Grace* being not withdrawn whilst 'tis *receiving resistance*, but after 'tis *resisted*. When God *calls*, and *enables* and *moves* us to *obedience*, and only doth not *force us* to it, or *disable us* to *disobedience*, it is *abominable* to say, He efficaciously *permits* it. Though *God* may be said to be *efficacious*, in making *man as he is*, (in a *peccable condition*) whom he might (if he had pleased) have made *impeccable*; yet that being *supposed*, and the *same God* giving *Grace* to *inable* this *man* at this *time*, to abstain from the commission of this or that *sin*, (which needs must be granted in all that *resist the grace of God*) there can be no *new efficacy* of God Almighty in thus *permitting* the *sinner*, (that is to say) in not *forcibly* stopping him from that *Commission*. And to place it without *question*, that Dr. *Twisse* intends an *equality* in the *operation* of Gods *will*, as to *wicked* or *good Events*, he immediately adds not many lines after, [(*c*) *That the will*

a a *Utramque voluntatem agnoscimus esse efficacem, ut cui nemo possit resistere.* Twiss. Vin Gra l. 1. part. 1. Sect. 12. p. 140. of which I shall speak *ch.* 4. Sect. 42.

b *Voluntas divina non minus est efficax ad præstandum quod peccatum sit, permittendo, quàm ad præstandum quod bonum sit, efficiendo.* Id. ibid.

c *Ex quo fit, ut per solam permissionem non minus efficax sit voluntas Dei, quàm ex effectione positivâ.* Idem. ib. And here *Note*, that *Piscator* doth expound [*efficaciously*] by [*necessarily.*]

Saying that God doth *efficaciously destine men to sin*, so as by the *force* of his *destination men must necessarily sin.* Piscat. Notis ad Am. Coll. Vorstij. p. 157.

of God is no leſs efficacious through his ſole permiſſion, then from his poſitive effection.] By which two laſt words, [*poſitive*, and *effection*] we may diſcern what they mean by the *abſtruſe point* (as Mr. *B.* calls it p. 54.) of Gods *efficacious* permiſſion of *ſin*. And the word [*efficacious*] *ab efficiendo*, being uſed in *Authors*, and ſet down in *Dictionaries*, to ſignifie [*prevalent*, *forcible*, *effectual*, *available*, and the like,] how can that be only a *deficient Cauſe*, which is *efficacious*, *determining*, *ordaining*, and *irreſiſtible*? but *God* (ſaith Mr. *B.* and his *Friends*) is all that which I have ſhewed from their *forecited pages*, and man (ſay they) is but a *deficient Cauſe*; therefore *God* by them, is concluded to be more the *Cauſe* of *ſin*, then the very *ſinner* that *commits it*. 4. If this *point* is ſo *abſtruſe*, that Mr. *B.* doth not underſtand it, why doth he talk *That* unto the *Univerſe* of *Readers*, which is arrant *gibbriſh* to *himſelfe*? but if it is not ſo *abſtruſe*, why doth he talke *off* and *on*, affirming and denying the very ſame thing? *E. G.* " in his p. 79. he ſaith the *ſinning Creature is the ſole efficient* ☞ " *Cauſe of his ſin*. Yet in his p. 55. he ſaid that *ſin hath no efficient Cauſe*. Again p. 79. he ſaith that *ſins* very *Being* is *conſiſting* in a *deficiency*. And by the word [*Being*] he needs muſt mean its *exiſtence*, and ſo doth confeſs it to be *ſomething real*. For that muſt be *ſomething* which *God ordaineth*. And he ſaith directly, that (*d*) *every thing is ordained by God*, giving no other Inſtance then that of ſin. Which though he affirmeth to be *ordained well enough by God*, yet he ſaith it is " not *effected by him*; giving this *reaſon*, that *ſin* is only a " *privative*, *not a poſitive Entity*. Which is as much as to ſay, that God *can* and *doth ordain* every *privative Entity*, that is to ſay, every *ſin*; but he *effecteth nothing* but *poſitive Entities*. The meaning of which (if it is *ſenſe*) muſt needs be this, that he *ordaineth* the *commiſſion* of *ſin* by his *Creatures*, but he *committeth* not *ſin himſelfe*. That is, He is the *Cauſe*, but He is *not* the *Inſtrument*; or he is the *firſt Cauſe*, but *not* the *ſecond*. He doth it *per alios*, but not *per ſe*. For if Mr. *B.* ſhall plead, that his meaning is only this, that *ſin is but a privation* and ſo *is not effected by any thing*, he will rather be in a *worſe pickle*. The concluſion being unavoidably to be this;

4.

(*d*) *Correp. Cor.* p. 178.

that

that *no creature can effect sin*, and by consequence no *creature can commit it*. These are some of his vile absurdities, but these are not all. For he presently adds *sin* hath only a *deficient*, *not* an *efficient cause*. Which being compared with the "*first words* of that *period* [*every thing may well enough be* "*absolutely ordained by God*] doth most evidently inferr, that *Gods absolute ordination of sin* (from whence it receiveth the "*necessity of its being*) *is the deficient Cause of sin*. For though he should distinguish of Gods *ordaining* to *permit*, and not *effect it*, yet it helpes him not at *all*, if we remember duly, that he means an *efficacious permissive will*, such as *necessitates* the thing *determined*, as much as a *positive effection*. (as hath been shewed.) And he is for a *necessity* of *Infallibility*, as well as of *Coaction*. And to excuse the *uglines* of that saying above mentioned, he adds the *contradictory* to it, *God can ordain nothing but good*. By which he must mean (unless he *retract* his *other sayings*) That *sin is good*, *in as much as it is absolutely ordained by God*; but *evil* in as much as God *for*- "*bids it*, or as it is *committed by man*. For he saith p. 73. "78. 79. that God *doth* [*absolutely*] *will*, that he *doth voluntarily decree*, that he *doth determine sin shall be done*, that it shall *fall out* or *come to pass*. 5. It being granted by Mr. *B.* that 5.
sin hath a (*e*) *Being*, and an (*f*) *Entity*, it must also be granted that it either *exists* of *it selfe*, or is *effected* by something else. He cannot say the *former*, (that being the *priviledge* of God *alone*) he must therefore confess the *later*, that *sin* is *effected* by some other *thing*. And what is *effected* doth imply an *efficient* (for they are *relata secundum esse*, being both *founded* in the *Creature*) and so the *cause* of *sin* is not only *deficient*. 6. If the *Cause* of *sin* is only *deficient*, not *efficient*, 6.
what will become of the difference betwixt *sins* of *Omission*, and sins of *Commission*? betwixt *not praying*, and *cursing*? *not giving Almes*, and committing *Sacriledge*? if the *Cause* of the *first* were *only deficient* (wich yet is as irrational) yet sure the *Cause* of the *second* must *needs* be *efficient*. For the *Cause* must needs be more *noble* then the *effect*. And in *genere causarum*, the *deficient* (if such there were) would be *less noble* then the *efficient*. Now *Cursing*, and *Sacriledge* and other *sins* of *Commission* (and I may say of *Omission* too) are *effects* with a

(*e*) p. 79.
(*f*) p. 178.

7. witneſſe. And then their *cauſes cannot* be leſſe. 7. Where was the *Logick* of Mr. *B.* when he concluded *ſin to have a cauſe only deficient* from its having *only a privative Entity*? for (admit what he ſwallow's, *the meerly privative Entity of ſin*, which yet is *moſt falſe*) can there be any thing ſo illogicall as to argue the *privativeneſſe* or *negativeneſſe* of the *cauſe* from the *privativeneſſe* of the *Effect*? How many *privations* are there of which *God himſelf* is the *firſt* and *chiefeſt* cauſe? the *darkneſſe of the night* is a *privation* of *light*, which yet was one of the famous *works* of his *Creation*, (Gen. 1. 4, 5.) And will Mr. *B.* ſay that *God* is but *Cauſa deficiens, non efficiens tenebrarum*? A man is often the *efficent cauſe* of his own *blindneſſe*, *ſickneſſe*, *Death it ſelf*, which yet are *privations* of *three* contrary *habits*. But 8.* A thing may be *privative* in *one* reſpect, and yet *poſitive* in an *another*. As we find by experience in our *ſickneſſes*, and *ſins*. The *ſtone* and the *Srangury*, the *Feaver*, and the *Peſtilence*, are not only *privative* of *health* and *pleaſure*, but they are *conſtitutive* of *ſickneſſe*, and *torment*, and *deſtruction* it ſelf. So *adultery*, and *murder*, *and blaſphemy* and *Witchcraft*, are not only the *abſences* or *meere privations* of *Grace* and *vertue*, but they do [*ponere multifariam*] conſtitute both the *ſpecies*, and *degrees* of *vice*. *Murder* hath ſome thing of *poſitive* in it, by which it *differs* in *kind* from all other *ſins*; and in *degree* from *other murders*. The *diſorder* of *Nature*, the *confuſion of faculties*, the *reſiſtance* made *againſt Grace*, the *defacing* of God's *Image*, the *grieving* his *Spirit*, the *dihonouring* his *Name*, & the like, are ſuch *attendances* of *ſin*, as do *inforce* it to be more then meerely *privative*. If *Davids ſin* of *not protecting* the *life* of *Uriah*, and the *chaſtity* of his *wife* had had no more then a *privative entity*, yet his *murder* of the *firſt*, and his *pollution* of the *Second* could have no leſſe then a *poſitive entity*. If the *ſin* of not *admoniſhing* or *reproving* the *guilty* were meerely *privative*, yet the ſin of *ſeducing* and *perverting* the *innocent* would have *ſomething* in it to make it *poſitive*. If the *ſin* of not *obeying* the *comman-*

* Note, that the 19. *Article* of the *Auguſtan confeſſion*, and ſo *Melancthon*, do ſet down the *will* of the *wicked* as the *poſitive cauſe* of *ſinne*. [*Avertiſe à deo ad alias res.*] And the *Ratisbon propoſition* was conceived in theſe words. *Cauſam peccati conſtat eſſe malam voluntatem Diaboli & hominis ſe à Deo avertentem. Quæ malitia voluntatis, non à Deo, ſed ex Diabolo & nobis eſt.* And is the judgement of *Caſſander In Art.* 19. *de Cauſa peccati.*

commandements of *God* did wholly *consist* in a *deficiency*, yet would it have *something* of *addition*, to rebell with *violence* against them. We know by experience that there are some of whom we commonly say, they are *not good*; and rather *not very vitious*, then *very vertuous*. Whereas *others are* not only *positively*, but *superlatively* evil. So that according to M. *B.* one *sin* would be a *privative* or a *negative privative*, and another *Sinne* would be a *Positive Privative*. 9. But 9. It cannot so much as be *pretended*, that *every sin* is *only privative*. For every *privation* præsupposeth a *Habit*. Which *every sin* cannot do. Because a man may be *covetous*, or *cruel*, who never was *liberall*, or *compassionate*. Which rather implie's a *Negation*, then a *privation* of those *vertues*, which he hath not *lost*, but *never had*. So that if *those vices* have nothing in them of *positive*, but do *wholly consist* in a *Deficiency*, they will not be *privative*, but negative of *Entity*, 10. that is to say, they will be *nothing*. 10. To conclude, If there is any *Truth* in that *Proposition*, [That *there is a deficient cause of sin*] it is in a *morall signification*, [*quod qui peccat deficit à regulâ rectæ rationis, &c.*] that the sinner is *wanting* or *defective* in the *performance* of his *duty*. But then that will not be sufficient to verifie the *other* part of *Mr. B.* his *assertion*, [*That sin hath no efficient cause.*] Because that *Agent* that is *morally deficient*, and in that circumstance *faileth*, and *transgresseth the Law*, doth yet *effect* or *produce* the *action* which is so *deficient* and so *irregular*. For 1. the *Adulterer* is without question the *efficient cause* of his filthy *act*. 2. The *Divell* is called by our *Saviour* the *Father of lies*; and sure a *Father* is an *efficient*. 3. A man by *Gods grace* is the *efficient* of a *good action*, and as such, *rewardable*. And I hope Mr. *B.* will not say (what is much worse then *Pelagian*) that *man is more* the *efficient* of a *good action*, then of an *evill one*. For which he is *punishable* with much more *justice*, then *rewardable* for the *other*. To conclude. *Mr. B.* himself is of *opinion* (in his p. 111. where he thinks it for his *turn*) that "there may be *something positive* in a *privation*, and that in "*death* there *is* so, *so far forth as under the notion of punishment*, and *so is from God the Author of it*. Let him now but remember; Firſt, that *sin* is sometimes under the *notion* of a *punish-*

ment,

ment, next that *death* is a *privation* as much as any *ſin* can be, (and *more then ſome ſins* can poſſibly *be*,) *Thirdly*, that he alleageth it as the *reaſon* (in his p. 55.) why they do not ſay "that *God is the Author of ſin*, even *becauſe that ſin hath no* "*efficient cauſe*; And then he is forced to conclude in one of theſe *ſad inferences*, 1. Either that *God is not the Author of Death* (conſiſting in a *deficiency* as well as *ſin* at leaſt) Or 2. that *he is the author of ſin*, (which hath *ſomething* in it of *poſitive*, as well as *death* at leaſt,) Or 3. That he is the *Author* of *both*, (as farr as *both* have any thing of *poſitive* in them,) Or 4. That he is the *Author of neither* (as being *not efficient* of what conſiſteth *wholly* in *deficiency*.) So miſerably *intangled* is this man in his own *unwary*, *unskilfull ſayings*. But I have not ſhew'd him his *whole unhappineſſe*. For whilſt he argues their *deniall* of Gods being the *Author of ſin* from ſins *not having any efficient cauſe* (p. 55.) he perceives not that *that Reaſon* ☞ is as apt to *evince*, that the *ſinner himſelf is not the Author of ſin*, neither *man*, nor *Divell*. And then according to Mr. *B.* either *ſin* hath *no author at all*, (as conſiſting wholly in a *deficiency* p. 55.) or *God* is the *Author* of it, (as having *ſomething* in it of *poſitive* p. 111.) or that *God* its *firſt Author*, (as having *decreed* it from *eternity* ſaith Mr. *B.* p. 73.) and man *only* the *ſecond* (as fulfilling in *time* what was *decreed* from *Eternity*, p. 79. 135.) From all which *Abſurdities*, which do naturally *grow* from his *Principles* and *diſtinctions*, we muſt conclude by way of *Refuge*, that it is not for a *Small-thing* (a meere *defect* or *privation*) much leſſe for *No thing* (of which there is *not* a *cauſe efficient*) that God doth *puniſh wicked men* in a *bottomeleſſe lake of fire and Brimſtone*, where the *Recompence* or * *Revenge* is not only *not finite*, but of eternall duration too.

* Deut. 32, 35

A return to the point at ffrſt propoſed. *The cauſe of of puniſhment.*

3. And now M. *B.* I hope hath *learn't* how (by *ſin's* having an *efficient cauſe*) the *Sinner becomes* the *cauſe Efficient* of his *eternall puniſhment*. Not of *Hell*, (the *place* of his *puniſhment*) nor of the *Divels* or the *Fire* (which are the *Inſtruments* of his *puniſhment*) for they are *ſubſtances* of God's *Creating*, and in *genere ſubſtantiarum* are very *good*. And this was but the *groſneſſe* of Mr. *B.* his *miſtake*, to deny that the *Sinner* is the

the *Cauſe* of his *Damnation*, becauſe he did not (*h*) *make Hell* which is the *place of Damnation*. So he askes if the *Judges* "*doe let the Malefactors be the efficients of their* (*k*) *Gibbets*, "*Racks*, *Rodds* &c. Forgetting that the *Carpenter* is the *efficient* of ſuch as theſe, which are the *Inſtruments* where-with to *puniſh*, not *puniſhment it ſelfe*. Now that which I ſaid was plainly *this*, That (God having *ordained* that ſuch *Cauſes* as *Sin* ſhould be *productive* of ſuch *effects* as *puniſhment*, and that *Sin* being *committed* even to *final Impenitence* ſhould become that *Requiſite* to the *production* of *puniſhment*, "which being *ſuppos'd* muſt needs be *followed* with its *effect*) "*man is the ſole efficient Cauſe of his eternal puniſhment*; that is to ſay, he is the *Cauſe* of *his being puniſhed*, of deriving upon himſelfe a *right to puniſhment*; *not* of the *Torments* of *Hell* in *themſelves* (which others *ſuffer* as well as *he*, and which would have been *Torments* to *others*, though he had not *felt them*,) but of his *ſuffering* the Torments of Hell; or of the *appertaining* of thoſe Torments to *himſelfe*; or of *committing* thoſe *ſins* of which thoſe *Torments* are *unavoidable effects*.

h In his p. 97.

k Ibid.

(*l*) *Cauſa efficiens, poſitis omnibus ad agendum requiſitis, neceſſario producit effectum.*

Thus though *God* is the *Maker*, and ſo the *Father* of *mankind*, yet he having *ordained*, (not to make *every man*, as he did *Adam*, out of the *Earth*; nor every woman as he did *Eve*, out of the man's *left ſide*; but) that by the *union* of *man* and *woman*, both *men* and *women* ſhould be *produced*; we truly ſay that the *Parents* are the *efficient Cauſes* of their *Sons* and *Daughters*. It is not (as Mr. *B.* doth inconſiderately ſuppoſe) either the *Law-giver* or the *Law* by *whom* and *which* a *Felon* is ordained to be *hanged*. It is not the *Plaintiff*, the *witneſs*, the *Counſellor*, or the *Judge*, the *Iury*, the *Goaler*, the *Sheriff*, or the *Gibbet*, it is not the *Carpenter* who made the *Gibbet* on which the *Felon* is to be *hanged*, nor the *Hangman* by *whom*, nor the *Halter* with *which*; it is not any, nor *all* of *theſe*, to which the *Death* of the *Felon* or *Malefactor* can be ſo *imputable*, as to *himſelf*. *He* is therefore the moſt *conſiderable efficient*, who by the *Malefaction* of his *Felonie* did (*m*) *call Death to him*, and (*n*) *pulled deſtruction upon himſelfe with the worke of his hands*, (as the *Book* of *Wiſdom* ſpeaks

Note, that theſe are meant for *illuſtrations* and not as *additionals* to the *arguing part*.

m Wiſd. 1. 16.

n Verſe 12.

o Jam. 1. 15. speaks of the *greatest punishment* of *all*,) his (o) *conceiving* of his *sin* (q) *brought forth* his *punishment*. All the *Catalogue* of *Requisites* to the *condition* of his *punishment* did no more then give a *due connexion* of the *Cause* to its *effect*. His *ma-*

p Jer. 17. 10. & ch. 6. v. 19. q Wisd. 1. 12. r Prov. 1. 31. ch. 14. v. 14. s Isa. 3. 9.

lefaction was the *Root* from which his *punishment* did *grow*, and so his *sufferings* are but the (p) *fruit* of his guilty *doings*. He (q) *sought out death* in the *error* of his *life*; and is but (r) *filled with his Devices*. He hath (s) *rewarded evil unto himselfe*. 4. *One sin* sometimes becomes the *Punishment* of *another*, and the *greater* of the *lesse*. In which case (say I) the *former sin* is the *Cause* and *efficient Cause* of the *later*. Which if Mr. *B.* shall *deny*, he must (according to his *reasonings* against my *second Chapter*) affirme *God* the *efficient* of the *greater sin*, and *man* only (the *efficient*, or rather) the *Deficient* of the *lesser*; because the *greater sin* which *follows* is the *punishment* of the *lesser* which goes *before*; and he *denieth* that man is the *efficient Cause* of his *punishment*. But if he shall *not deny* it, he *grants* the whole *Cause* against which he hath taken such exceeding *great pains*. Unless he can give a *solid reason*, why a *Man*, who by *Sin* is the *Cause* of *one punishment*, may not also by *more sin* become the *Cause* of *another*. From whence it follows, (5.) That the Scripture speaks very *truly*, and *properly*, when it *connecteth punishment* with *sin* by a *conjunction Causal*. Such as (t) *For*. And *wherefore*, and *therefore*, and *because*. Nor was it *nonsense* or a *lye* which was said by *Solomon*, that the wicked *shall eat of the fruit of their own way*, and *the turning away of the simple shall slay them*. *Prov.* 1. 31, 32. And therefore (6) It was *malicious-*

5.

1 Prov. 1. 29. 31. Mat. 29. 42. Psal. 81. 11, 12. Rom. 1. 21, 24, 25, 26. Jer. 6. 19.

6.

u *Hooker Eccl. Polit. l.* 5. Sect. 72. ☞ The Reverend Bp. *Hall* saith the same in effect in his 34th Select Thought p. 103, 104. comparing a Reprobate to one that is a Felon of himselfe. *Bishop Davenant* also is expresse, that the Original and Cause of all Evils is not founded in God Reprobating, but in the Reprobates themselves. And that there is no such Decree of God by which Reprobates should be forced to Sin and Perish, but always they Perish by their own voluntary Unbelief and Impiety, Free, and not Constrained. Which how contrary it is to the common doctrine of *Sub* and *Supralapsarians*, I shall shew by my *Citations*, when I come to the 63 page of Mr. *B.*

"ly spoken of Mr. *Hooker* (who hardly knew to speak otherwise) (u) *our selves we condemn as the only Causes of our own misery*. Let the Reader compare Mr. *Hooker's* saying and mine, and judge which is *liable* to *most exception*. *He* saith,

the

the Causes of *Misery*, but *I* of *Punishment*. *He* saith the *only* Causes, *I* the *only efficient*. And where Mr. *B.* doth *pretend* to *wrest* the *suffrage* of so great an *Author* out of my *hand* (in his p. 86.) he spoyles his *very pretensions* in these few words, (which confirme the saying of Mr. *Hooker*, and much "more *mine*;) [*All that he saith hath been most readily con-*"*sented unto by men,——less liked by you.*] After this he adds something in *pretence* of *exposition* to *Hookers* words, so perfectly *impertinent* either to *Hooker's meaning*, or his *own purpose*, as sheweth his *necessity* exceeding *great*. He will only say something that his *Reader* may not see he hath nothing to say. Mr. *B.* there saith, (p. 86.) that even those very things of which *Gods absolute Will* is the *Cause*, yet as *they* "*stand in relation to each other* they *have many other causes and* "*lawes besides Gods absolute will.* (And this he saith that Mr. *Hooker doth say in effect.*) But first it is as *contrary* to that *saying* of *Hooker* which *I produced* as any thing can be *spoken*. Secondly I aske, are those words true of *Sin it selfe*, (in Mr. *B.* his account) and are they less true of *punishment*? 7. The *repeated saying* of *Melancthon* in that *part* of his *works* in which he used his *greatest Care* and writ with greatest *consideration*, (as appears by his (w) *Epistle* to our *King Henry the eighth*) will put this matter without all *doubt*. And so much the rather, because Mr. *B.* commendeth *him* (p. 129.) for "*Depth of learning, Calmeness, Prudence, and Moderation,* "*yea, and as none of my party,* yet (saith he) *it is certain, that the sin of men, and their will is the Cause of their Reprobation*; and to assure us of his meaning, he saith a little "after, [*The Cause of Rejection and Reprobation.*] Which though the same in *effect* with the words of my *Thesis* in my *Second Chapter*, yet are the words of *Melancthon* much more *liable* to *exception* if any such as Mr. *B.* would *quarrell* "with him; and since Mr. *B.* doth charge me as an *Armi-*

7.

(w) —*eo majore consilio & Religione scribebat.* —*quare majore curâ ac studio illa arbitris vestigia consectetur.—religionem & fidem, quam debemus rebus sacris praestare studui*—&c. Melancth. ad Hen. 8. ante loc. Com. Edit. 1536.

(x) *Causam Reprobationis certum est hanc esse, viz. peccatum in hominibus, & humanam voluntatem.—& paulò inferiùs—Hæc de causâ Rejectionis seu Reprobationis certa sunt.* Phil. Melancth. in loco Prædestin. p. 316, 317. Edit. Basil. 1562. *Causa reprobationis in ipsis est.* p. 320. *Corrup. Cor.* p. 129.

"nian with *falsehood and impudence*, as often as I make Mr. "*Lanctthon on my party*, I will say a few things to shew how little of *Truth* or of *Modesty* there is in that *expression*. First, in *general* it is known by all that are tolerably knowing in such things as these, that as * *Melancthon* grew *older*, and so *more learned*, and *wiser* too, he grew an enemy to those *opinions* which he had *formerly* been of, and which Mr. *B.* doth now *assert*. Next it appears in *particular* to any man that shall read his *common places*, [*de* † *Causâ peccati, & de Prædestinatione*] wherein he took as great care to speak the *Truth with moderation*, as he ever did in any *worke*, (if not much greater,) that he speaks as precisely against the *Doctrines* of Mr. *Calvin*, as I have done in my *Notes*. Nor is it likely that he could be a *Calvinist*, who is so much in the favour of learned * *Grotius*, and *Erasmus*. But he that was once against (*y*) *Publick Schools*, might also *once* have entertained other *Errors*, and yet afterwards *retract* as well the *one*, as the *other*. Lastly, who ever shall consider how great a *Harmony* there is betwixt the *Augustan Confession*, *Cassander*, and *Grotius*, in the points of *Free-will* and *Prædestination*, and shall consider that *Melancthon* was the chief *Composer* of that *Confession*, he will not faile to wonder at these *two things*. First, that Mr. *B.* should represent *Cassander* as an *utter Enemy* to my *Opinions*, and yet call me so often a *Cassandro-Grotian*; next that he should call me both *false and Impudent*, for citing a passage out of *Melancthon*, which very *truly* and *precisely* did make for my *purpose*. Especially since (*z*) *himself* (whether as ignorant, or forgetful, I cannot say) hath

* *Quam* [*Lutheri*] *sententiam postea* Philippus Melancton *tum in Confessione, tum in locis communibus correxit.* Cassand: Consult: de Præsci: ad Art: 19. page 134.

† Confer. Melanct: loc: Com. de Cau. Pec. p. 47. 48. cum Calvin. Inst. l. 3. c. 23. Sect. 4. p. 323.

* *Grotius* observes that the Followers of *Calvin* were fierce and cruel, but the Followers of *Melancthon* mild and gentle. *Vot. pro Pace.* p. 18.

(*y*) *Nonne* Melancthon *damnavit Scholas publicas? nunc autem dicit, maneant scholæ quæ bonæ sunt; vitia corrigantur.* Erasm. in Epist. l. 31. Ep. 59. p. 2127.

Confess: August: Artic: 18. 19. p. 22. 23, 24. Cassander p. 128. usque ad p. 135. Grot. ad Cass. p. 307. 308. 309.

(*z*) These objective considerations are the *proper Causes* of his *Temporal Transient acts*, and of the *execution* of those *Decrees*. *Corrup. Cor.* p. 113. No man ever suffered to the *cutting of his finger*, but *for his Sin*. Which is not the Cause of Gods Decree, but only of the *Execution* of his Decree. page 116.

said

said the same in *effect* in his p. 113. "and since in his p. 129. "he *wonders what is become of my Forehead*, for having cited *P. "Moulin* in my behalf, whom he affirms to be *against me* & *Ar-"minius in all the* 5. *Articles*; I will shew him *how* in that speech he even flies in the face of Dr. (*a*) *Twisse*, who saith "that *Moulins* defence of the Orthodox cause, "ought rather to be called his *prævarication*, "(which implies a *jugling* on *both sides*) for that "he *did not only promote the Arminian Cause* (in "his way of stating *Reprobation*,) but *pluckt* up by "the *Roots* what before *he had spoken very Orthodoxly concerning the businesse of God's Election*. So "extreamly unhappy is Mr. *B.* in *every* one of his *undertakings*.

(a) P. Molinæi Causæ Orthodoxæ non tam defensio, quàm prævaricatio. Ut non modo hac ex parte Causam Arminianorum plus justo promoveret, sed & quicquid antea de electione satis Orthodoxè defenderat, prorsus convelleret. *Twiss. in Vin. Gr. l.* 1. *par.* 1. *Digr.* 1. *Sect.* 4. *p.* 58.

§ 29. His 29th. ["That *he is inform'd I made a promise to "some of my best Friends in the Ministerie* ABOUT US, "*that I would in Pulpit at Lectures, vent nothing but what was "agreeable to their known Tenents*; *and that I kept my promi-"ses no better then Arminius*, p. 47, 48.] 1. He *pretends* to no more then a *private information*, of that with which he doth so *publikely accuse me*. 2. The thing whereof I am *accused* is set in *direct opposition* to the *Truth* of that *story*. For what I said to my *friends* was plainly this, that as I knew my Tenents were very different from the *Tenents* of *many* Ministers who were of that *Lecture*, (which as I never was of, so by the *Grace* of *God* I *never will* be) so if I should *heare* any of them *Preaching* up a *false Doctrine*, I would not *faile* of my *endeavours* to *preach* it *down*. It being the *duty* of every *Shepherd*, not only to *feed* the *Flock*, but to *defend* them from the *Woolf* too. 3. I never Preach't upon a *Lecture-day*, when I did not say that which I thought most *usefull* to them that heard me, without the *least regard* to any man's *favour* or *disaffection*. Nor did I yeild to appear at those *Lecture meetings* (which Mr. *B. calls Combinations*, p. 48.) but upon being *misinform'd* of the greater part of the *men* of whom those *meetings* did most commonly *consist*. And upon *knowledge* of my *Error*, I did immediately *reform* it. 4. If this *invention* had been

1.

2.

3.

4.

been a *Truth*, it had been nothing to the *buſineſſe* of God's *Decrees*, nor my deſire to be *reſtor'd* in the *Spirit of meekneſſe* by any man that could prove me to be *erroneous*. 5. All that I have delivered either at *Daintry*, or *Northampton* (with which Mr. *B.* doth ſo often *importune* the *unconcern'd Reader*) was not in a *controverſial*, but *practical way*. Nor doe I remember *any paſſage* concerning the *liberty of the will*, or the reſpectiveneſſe of God's *Decrees* in any *one* of thoſe *my Sermons*, though Mr. *B.* in thoſe *Pulpits* hath *declaim'd* againſt *both*.

§ 30. His 30th. [*"That the only queſtion betwixt me and "my Oppoſites, is, whether it be poſſible for me to adhere to my "ſecond Principle, if I do but reſolve to ſtick to what I ſtickle for "in my firſt and ſecond miſchievous Papers, p. 50.] 1. There was never any *queſtion* in *any kind* propoſed betwixt *me* and any *Oppoſites* that I know, much leſſe *this* which here he ſpeaks of. 2. By mentioning *oppoſites* in the *plural*, he ſeems to *intimate* a *Club* of *witts* in this *Correptory Correction* againſt my *Notes*; agreeable to that part of his *third Epiſtle*, where-in he profeſſeth to *proceed* by the * *Common Councell of the Presbyterie*. How much for *his*, or *their credit*, let others *judge*. But I am verily perſwaded, that very few of the *Preſbytery* are either *glad*, or *thankfull* to him, for ſuch a *conſiderable diſgrace* as he hath put upon their *Name*. 3. The only *Queſtion* betwixt us that I can gueſſe at is this. Whether I am *abactor Gregis alieni*, (to uſe his *Phraſe*) for when I heard of his ἀλλοτριεπισκοπία, and friendly advis'd him by *letter*, that if he were *writing* againſt any thing which either was, or *was called mine*, he would *conſider* whether his *Copie were true*, or *falſe*; he returnd me *this anſwer* in the very *entrance* of his *Epiſtle* "[——— *you know me to be robbed*, (*I call not you "the Thief*) *of a conſiderable part of my very few Auditors "when they be all together*.

1.

2.

* His words were in *Latine*, verbatim thus—*communi Presbyterorum conſilio*.

3.

This was the *firſt unkind word* that ever paſt 'twixt *him*, and *me*. 'Till this I could not *diſcover* why he ſhould call me a *Pelagian*, or compoſe a *large volume* againſt a very ſmall *Manuſcript* which was but *reported* to be mine. By that

aking

aking Tooth, to which the *Tongue* (by a Proverb) doth moſt *naturally tend*, I foreſaw the many *Calumnies* which are ſince *fall'n* on me. He *complain'd* that his *Pariſhioners* did come to *my Church*, and I *profeſſed ſincerely* I could not *help* it. Other *controverſie* then this I never knew *any*, untill this little *ſparkle* was *publikely blown* into a *fire*. But 4. If the only *Queſtion* now is, "*whether I can poſſibly adhere to my ſecond Principle*, "*whilſt I ſtick to what I ſtick for in my firſt and ſecond Papers*, (as he is pleaſ'd to *clinch it*) he makes a *lamentable confeſſion*, that the farr *greateſt part* of his *Book* is not a *ſyllable* to the *purpoſe*. 4.

§ 31. His 31. ["*That againſt theſe men's bleſſed works and* "*memories*, *I rage and rampe it*, *and make ſlaughters amongſt* "*them*, *Nimrod*, *or Nero-lik*, *p.* 50.] The men he ſpeaks of are Mr. *Calvin*, and Dr. *Twiſſe*, of whom he ſaith (by a "*quibble* he much delights in p. 51. & p. 60.) I meane to "*pierce through and through their Works and Books*, *p.* 51.] 1. Whether Mr. *B.* in this place doth not *whip himſelf* upon my *back*, I leave it to be determin'd by any man that ſhall compare his *Declamation* with my *Book*. 2. All that he can pretend for this *ſtrange ſpeech*, is my ſaying that their *Doctrines* do make the *God* of all *Goodneſſe* to be the *Author of Sin*. And to that I have many things to ſay which *Mr. B.* will not *glory* in the *hearing* of. Firſt, I ſaid no more of *Dr. Twiſſe* and Mr. *Calvin* in that *particular*, then Dr. *Twiſſe* himſelf hath ſaid not only of Mr. *Calvin*, but of *all the reſt* of his *own party*, as he himſelf calls them the profeſſed *Enemies* of *Arminius*, who place the *object of Predeſtination in maſſa corruptâ*, whom he *elaborately confuteth*, and ſpeaks of very *hardly*, as I ſhall *faithfully* manifeſt in this following *Accompt*. (Which whether or no it be not *faithfull*, I will not be judged by *Mr. B.* but by every *Learned* and *Impartiall Reader*, who ſhall examine thoſe *Citations* which I ſhall caſt into the *Margin*.) Firſt, (*a*) what the *reaſon ſhould be*, why *almoſt all* the *Anti-*

Of Dr. Twiſſe his charging of his Brethren the Sublapſarians with their making God the author of ſin. 1. 2. I. 2.

(*a*) Vis liberè pronuntiem quod vnice preficiatur ex hac noſtræ de prædeſtinatione ſententiæ temperatione? dicam quid ſentiam. Hinc nimirum efficitur, ut à lapſu primorum parentum decreto prædeſtinationis ſubjiciendo & ſubordinando liberemur, &c. *Twiſſ. Vin. Gra. l.* 1. *part.* 1. *p.* 87. *Digr.* 4. Sect. 4. *c.* 4. *Edit.* 2. *Amſter.* 1632.

Remonſtrants

Remonstrants should place the *object* of Predestination *after Adams fall*, rather then *before* it, the *Dr.* sets down in these *very words*. ["*Nesc. alias peccatum fieri statueretur de-*
"*cernente deo, tanquam medium ad fines à Deo in prædestinatio-*
"*ne sibi præstitutos accommodatum; unde etiam quin Auctor*
"*peccati constituendus sit, nullâ solidâ ratione explicari posse*
videtur.] That is to say, that *God* might *not* be *inferred* to be the *Author of sin*. Hence is my *first Observation*, (though only in the *way* to what I *principally intend*) that all the *Supralapsarians* do inferr *God Almighty* to be the *Author* of *Sin* in the *unanimous judgement* of the *Sublapsarians*; or Dr. *Twisse* hath lost his *aime*. (*b*) "But (as the *Doctor* goes
"on) *their very refuge is as lyable to that inconvenience. They*
"*unhappily stumble at the very same stone.* Flying from
"*Scylla*, they fall upon *Charybdis*. (*c*) *What have we profited* (saith the Dr. in the *first person plural*, thereby *owning the party*, though confuting their *opinion* in that *particular*) by *our*
"*anxious endeavour to decline that Rock?* and then he shews that they *incur* the very same absurd *Sequel* which they *would avoid*, in the following parts of that fourth *Chapter*, concluding sharply, (*d*) *These are the monsters of opinions*
"*which that opinion hath brought forth, worthier*
"*of the Jesuiticall and Arminian Schooles, then of our own.* And hence is my *second Observation*, that Dr. *Twisse* as a (*e*) *Supralapsarian* (placing the *Object* of the *Decree* in *Massâ nondum conditâ*) however *differing* from the *rest* of the very *Supralapsarians* also (by *denying Reprobation* to be without *the consideration of sin*) doth argue against the *Sublapsarians* (though *Anti-Arminian*, as well as *He*, and *owned* by him as his *party* in other *matters*) as inferring *God*, by their *way*, to be of *necessity the Author of sin*. And they whom he *accuseth* of so *intolerable an absurdity*, are no *fewer* & no *lesse men* (by his *own* (*f*) *confession*) then *all the Brethren in the low Countries* who *subscribed* the *contra-Remonstrantia*; besides *Tilenus* in *France*, *Sibrandus Lubbertus* in *Frizland*, *Kimedontius* in *high*

(*b*) Sed quem alterâ viâ declinare satis anxie cupivimus, ad eundem lapidem alterâ nihilominus infeliciter impegerimus. *Id. ibid.*

(*c*) Quid demum anxiâ hac postrâ scopuli istius declinatione profecerimus? *Id. ib.*

(*d*) Hæc sunt monstra illa opinionum & portenta quæ nobis parturit & parit ista sententia (Sublapsariorum sc.) scholis Jesuiticis & Arminianis digniora quam nostris, *Id. ib. p.* 88. *Col.* 1.

(*e*) Objectum prædestinationis universæ esse massam nondũ conditam, nec tamẽ cujusquam Reprobationem fieri citra considerationem peccati, probatur *per totum cap.* 5. *l.* 1. *par.* 1. *Sect.* 4. *Digr.* 3. *p.* 77.

(*f*) *Confer l.* 1. *par.* 1 *Sect.* 4. *Digr.* 2. *c.* 1 *p.* 63. 64, 65. *cum cap.* 4. *Digr.* 4. *ejusdem libri & Sectionis, p.* 87, 88.

high Germany, Zanchy, Urſin, Paræus, Polanus, Bucanus, Bucarius, Peter Martyr, Vermilius Florentinus, Biſhop Hutton, Biſhop Abbot; yea, even Calvin, Beza, Piſcator, Perkins, are brought by him into the *liſt* of ſuch as make *God to be the Author of ſin*: Whom he doth not *confute only*, but he doth it with *bitterneſs*; *Seeming* to *love* them for their *common hatred* of a *Common Enemy*, but withall to *deſpiſe them*, becauſe (*many* of them *before* he was *born*) did not *jumpe* with him in *judgment* concerning the *object* of *univerſal Predeſtination*. Farther yet, That *Doctor* proves at large againſt (*g*) *Piſcator*, what Mr. *B.* doth *meerely affirme* of *me*, that his "*later opinion was* "*worſe then that which he retracted*. Then he diſputes againſt *Moulin himſelf* (one of the *ableſt* of that *Party*) in no leſs then 8 *large Chapters*, affirming him to have (*h*) *filthily erred*, and to have brought *flat Arminianiſme into the reformed Churches*, and *profeſſedly to conſpire with the Arminians*, even in that very Book which he *painfully compos'd* againſt *Arminius*. (as Mr. *B.* calls me *Pelagian* for what I writ againſt *Pelagius*, as well as againſt thoſe of the other extreme.) And all for no *other crime*, then his being ſo much *quicker ſighted* then the *vulgar aſſertors* of that *cauſe*, as to diſcern the neceſſity of granting thus much, "That the Decree of *Reprobation was not made* "*but upon a* (*k*) *foreſight of actual ſins, and of* "*Perſeverance in the ſame unto the end*. All this is done by Dr. *Twiſſe* againſt others of *his party*, whilſt every *Reader* is my *witneſs*, that I uſed him *better* who is none of *mine*, having *quoted* his words *only* without the leaſt *incivility* to his *perſon*, *Learning*, or *Integrity*. Nor (2.) did I *rage* and *rampe* it any more againſt *Calvin*, but without *intereſſing* his *perſon*, I fairely repreſented his naked words. So farr was I from uſing *him*, as he uſed *others*; He not onely

(*g*) *Quod poſterior ſententia Piſcatoris ſit deterior ea, quam retractat.* Id. l. 1. par. 1. Sect. 4. Digr. 3. cap. 2. p. 74, 75.

(*h*) —*quod videam Theologum iſtum in articulo Reprobationis* turpiter hallucinatum, adeoque purum putum Arminianiſmum Eccleſiis Reformatis repoſuiſſe; *Idque proh dolor, nimium animoſè & ſplendide, ſine omni tergiverſatione executum eſſe; Quo facto hac ex parte non modo ex profeſſo* cum Arminianis conſpirat, ſed ——. Idem l. 1. part. 1. Sect. 4. Digr. 6. c. 1. p. 92.

(*k*) *Reprobatio non procedit* (*quemadmodum ille contendit*) *niſi ex peccatis actualibus previſis, perſeverantiâq; finali in iiſdem.* Id. ibid.

2.

Of Mr. *Calvin's* ſtile and Temper.

(*l*) *branding*

(l) *Quas nunc quidam Auguſtini ſupra modum Admiratores* Pelagio *compares faciunt.* Grot: in Diſcuſſ: Riv: Apol: p. 98. *conferantur illa verba cum* Calvin. Inſtit. l. 2. c. 2. Sect. 4. fol. 78.

(m) Grot. vot. pro Pace. page 17.

(n) *Imo & ob atrocia dicta Bucerus ei Nomen dedit* Fratricidæ. *Hanc maledicendi libidinem* Calvinus *in Epiſt. ad Bucerum κατ' ἐξοχὴν Impatientiam vocat.—nondum ait conſecutum ut Bellum demuerit; Si quis poſt id ab eo ſcripta leget, inveniet eum profeciſſe, ſed in pejus.* Id. ibid. p. 18.

(l) *branding* the *Antient Fathers* in *general*, and S. *Chryſoſtome* with S. *Hierome* in *particular*, as *Pelagianizing* in their *opinions*; but calling "(m) *Caſtellio Knave and Divel*, *Cornhertius* "Dogg, *Caſſander* and *Baldvinus*, *Serpent*, *Hob-* "*goblin*, *Peſt*, and *Hangman*, with many more "*foule things*, which *Grotius rips up* in his *votum* "*pro pace*. In ſo much that *Bucer* (n) *himſelfe* "call'd *Calvin Fratricide*, a *murderer* of his *Bre-* "*thren*. And Mr. *Calvin* confeſſed in an *Epiſtle* "*to Bucer*, that he did labour with *Impatience* his "*untamed Beaſt*; and yet ſo farr was he from "*mending*, that the *mild Grotius* obſerveth, he ra- "ther *grew worſe and worſe*. And that *Calvin's* "*Diſciples* and *Imitators* are ſuch *themſelves* in "*diſpoſition*, as they make *God* to be in their *Ima-* "*ginations*, towards the greater part of mankind. "[*Contra, Calvini diſcipulos aſperos videas, & ta-* "*les, qualem in maximam partem humani generis* "*Deum eſſe ſibi imaginantur.*] 3. I ſpake more

3. *gently* of thoſe *frightful ſayings* of thoſe men, then I needed to have done, or then many *great men* had done before me. I only ſaid they *make God to be the Author of Sin*; whereas I can *prove*, that they do make him a great deale *worſe*. For the *Author* he might be by meere *Perſwaſion* (if that were poſſible) but *they* do *boldly* affirme him to be an *Impulſor*, or *driver on* into ſin, and that *irreſiſtibly*, by giving a *neceſſitation*. And this I ſhall prove in its *proper place*. Whereas the Notable (o) *Vedelius* (whom Mr. *B.* ſo much commendeth) "did but *crudely affirme that the Remonſtrants indeavourd the* "*bringing of Atheiſme into the world*, and could do nothing towards the *proof* of it but what did *ruine* his *undertaking*, as *Epiſcopius* made it appear to the *eternal diſcomfiture* not only of *Vedelius*, but of (p) Mr. *B.* alſo who *owns* and *uſeth* that *Calumny* of *Vedelius* in ſeveral parts of his *Declamation*. And 4. Whereas Mr. *B.* tells me, (q) "*that I did Cham-like unco-* "*ver my Fathers nakedneſs* (for he ſo calleth Mr. *Calvin* and "Dr. *Twiſſe*) *into whoſe writings I ſhould have dutifully gone back*,

(o) *Vide Epiſcopium in ſuo Vedel. Rhapſod. cap.* 10. p. 186. 187. 188. 190. & ſeqq.

(p) *Correp. Cor* p. 28.

(q) *Correp. Cor.* p. 56.

4.

back, &c. To that I anſwer, firſt, that he *confeſſeth* ſomething *ſhameful* in their *writings*, which was not *openly* to be *diſcover'd*. Secondly, that I *publiſhed* nothing of theirs, but what *themſelves* had made *publick* before I was borne. And Thirdly, *publick means* of *infection* muſt have *publick Antidotes* and ἀλεξίφαρμα. If their words were *wholſome*, why might not I *uſe* them? and if they were not, why then did *they*? I ſee that to *publiſh* ſome *errors* is to *confute* them.

32. His 32d. [" *That I draw up a malicious ſcattered Inventory or Catalogue of broken expreſſions, gathered here and* " *there out of their writings, without any due regard to the* " *ſcope of the words, or the Authors explained meanings. p.* 52.] Mr. *B.* his *Tongue is his own*, and it is not my fault that he will uſe it as he *pleaſeth*. But 1. I cannot beleeve that he hath *examined the places*, from whence I fetcht thoſe ten *Expreſſions* (p. 9. 10.) *ſome* of thoſe places *I am ſure* he *hath not*, or elſe he doth *wilfully prevaricate* in his *p.* 63. For (*r*) what I took out of Dr. *Twiſſe*, he *ignorantly* or *deceitfully* ſaith I took out of *Calvin*. And in the ſame manner he ſaith I (*s*) *fall fiercely* upon *Calvin* in the *paſſage* taken out of *Zuinglius*. And again, what I cite out of Dr. *Twiſſe* his *vindiciæ Gratiæ* (*l.* 2. *part.* 1. *p.* 36.) he ſaith I took out of *Calvin* (*t*) *l.* 2. *de Provid.* when he cannot but confeſs, (now his *confidence* and *Impoſture* is thus diſcovered) either that *Calvin* hath *noe* (*u*) *ſuch worke*, or not *divided* into *parts*, as well as *books*, or hath *no ſuch paſſage* in any *ſuch page*. Was he *ignorant*, or was he *not*? if he was *ignorant* out of what *Authors* thoſe *citations* were made, he could not but ſpeak againſt his *Conſcience* (p. 52. *lines* 3, 4.) in ſaying, " *I did as good as* " *name them to any attentive Reader*, when I particularly quote " them as to *Book*, *Section*, *Page*, *and almoſt line*, whilſt *he himſelf miſtakes* their *Names*. And if he was not *ignorant*, he cannot but ſpeak *againſt* his *conſcience* in *aſcribing* thoſe things to *Calvin* which he knew belonged to *Twiſſe* and *Zuinglius*. He cannot poſſibly *eſcape* the *firſt*, or *ſecond Horne* of this *Dilemma*. Eſpecially ſince he betrayes himſelfe with a flat

1.

(*r*) *Corrup. cor. p* 63. *lin.* 12. 13, 14. &c.
(*s*) *Ibid. line* 3, 4. from the bottome.
(*t*) *Id. ibid. lin.* 2. from the bottome.
(*u*) Had it been out of *Calvin*, it muſt have been *de occultâ dei Providentiâ*. Not in Serm. *de Prov.* &c.

contradiction within the ſpace of 6 or 7 lines. For he *concludes the* 63 *page* by ſaying it is [" *de Prov. c.* 5. & 6. " *l.* 2. *de Prov. part.* 11. *p.* 36.] And he begins the 64 *page* with the *Enemies of Calvin quoting the place before me*, and *Calvins Anſwer upon the place*, which yet he quotes in the " *Margin* from [*Occult. Dei Prov. p* 736. *in quinto articulo.*] What a great *neceſſity* there is, that *ſome men* ſhould have *good Memories*! that Mr. *Barlee's* ſhould not *ſtand* to him whilſt he could write 6 *lines*, was very *unkindely* and *ſtrangely* done. How can he hope that the *Reader* will ever truſt him upon his word, who thus makes it appear in a moſt palpable manner, that he cares not how *truly* but how *bitterly* he may ſpeak. But 2. I was not obliged to tranſcribe *whole Chapters* in my *Citations*, only ſo *many words* as might declare a *full* and *perfect ſenſe*. And ſo 'twas fowly done in Mr. *B.* to call " *them broken expreſſions gathered here and there.* The ſhorteſt of my *Ten* (p. 9, 10.) was this out of *Calvin*. [* *That a wicked man* by the juſt *impulſe* of " *God* doth that which is not *lawfull* for *him* to do.] Which is as *full* and as *round* and as *ſignificant* a *Period*, as any *Grammarian* can imagine. He confeſſeth that my *Citations* were *almoſt to the line*. And that I had a *due regard* to the *ſcope* of the *words*, every man that will *examine* me will be my *witneſſe*; and I in probability ſhall largely *evidence hereafter*.

☞

2.

* *Calvin. Inſt. l.* 1. *c.* 18. *Sect.* 4. *p.* 71.

3. 3. If none of thoſe *ſayings* were *blaſphemies*, he would not think himſelf *concern'd*, nor call my *Catalogue malicious*; but becauſe they are *ſuch*, he is *angry* with me for ſaying they *are* what they *are*.

§ 33. His 33d. [" *That I promis'd he ſhould receive a Copy* " *of my Creed in the particulars which he did intimate.* But it " ſeems it conſiſts rather of *Negatives* then *affirmatives*, p. 53.] what I *promis'd*, I did *ſpeedily perform*. And he (*w*) *confeſſeth* in *many Pages*, that my *Printed Copy* was little *differing* from what I had before *written*. I only *enlarged* my *Notes*, and gave them *Method*. Nor did I *diſown* what I *publiſh't*, but only thoſe *falſe Copies*, which were as *falſe*, as the ſeverall *Tranſcribers* had pleas'd to make them. The *later*

(*w*) E. G. in his p. 134.

ter part of this *saying* is *gratis dictum*, and so *fare it well*. What I did not *believe*, I briefly set down in two *single pages*, (viz. 9, & 10.) but both *before* and *after* I sufficiently *affirm*: what I *believe*. Which if I did *not*, Mr. *B.* his whole *Book* must be *acknowledged* by *himself* to have been nothing to the *purpose*.

§ 34. [" That *Calvin l.* 1. c. 18. (of whom he speaks) *doth* " *but oppose such an idle speculative permission, as I and the worst* " *of my Associates pleade for* (*in my* p. 14.) *a permission which* " *makes evill things to fall out, &c.* p. 63.] a large *congeries of falsities* in *not* many *words*. For 1. It was not *Calvin* but *Zuinglius*, out of whom I *cited that place*, (as I lately shew'd.) 2. In my p. 14. which he mistakes for p. 15, & 16. I said expressly that God (besides his *permitting* of our *sins*) doth *dispose*, and *order* them to the *best advantage*. Which shew's I am not for such an *idle permission*, (as he *forgeth*) but for a *permission* designed for *wise* and *just ends*. Nor 3. Am I for *such* a *permission* as *makes evill things fall out*, (as he doth *groundlesly* affirm, not only *besides* but *against* the *Truth* of what I say) but for such as signifies [*not to hinder by main force.*] 4. He alone *and his Associates* are for such a * *permission* as makes *sin to fall out*, " who accordingly call it *God's* (*x*) " *efficacious permission of sin*, *and his* (*x*) *efficacious permissive* " *Will*, and explain themselves by saying, that God did *voluntarily Decree*, and (*x*) *determine its being done*, as I have largely shewd upon his 28. *invention*.) 5. Since Mr. is *discontented* with what I said [of Gods *permission*, and of his *wise disposal and ordering* of what is thus *permitted without a decreeing* or *ordaining* of the evil,] he discovers what he means by Gods " *Agency in sin* (a *few lines after*;) viz. his *determining* " *its being done*; and his *Decreeing it shall fall out*, (as he spake before,) for if I say less, I am (saith he) for an *idle speculative permission*, yea, that I take away the very (*y*) *subject of the Deity*. Yea he chargeth me with *the greater and* " *lesser Atheisme*. Yea farther, [*not only that my Opinions* " *tend to it, but that I am* (*z*) *absolutely for Atheisme major &* " *minor*. (*according to the method of my proceedings*) *That I*

Of Gods permission of sin. How understood by Mr. B. and his Masters, and how by me. 2. 3. * Of this see more ch. 4. Sect. 28. xx Corrept. Cor. p. 71. 79. & p. 54. 196. 5. y Correp. Cor. p. 54. & 69. z Id. p. 55. 117, 118.

" *turne*

a *Id.* p. 58. where he refers to my Section of Gods permiſſion. *Qui tollit providentiam tollit Deum.*

" *turne* (a) *God into a meere ſpeculator, and deny his ſoveraign* " *and working providence. And he that takes away Providence,* " *takes away God.*] Thus with Mr. *B. ne ſim ſceleratus facio ſcelus.* Becauſe I dare not be ſo *wicked*, as to ſay that God is the *Determiner*, the *Decreer*, the *Neceſſitator* of *Sin*, (but only that he doth *ſuffer*, and *permit*, *diſpoſe*, and *order it to the beſt advantage*, in the ſaying of which I did ſufficiently atteſt *his Providence*, as well as *his Soveraignty* and *Godhead*) *or of ſins being done*, or that he doth (*b*) *command* men to ſin, or that they ſin by his (*b*) *Impulſe*, and *that his* (*b*) *will doth paſs into the ſin it ſelfe which is permitted*; I ſay, becauſe I dare not be ſo wicked as to ſay ſuch things, but think it my *duty* to *beat them down*, Mr. *B.* declares me to be ſo *wicked*, as to turne God into *a meere ſpeculator*, to deny his *Providence*, his *Soveraignty*, his *very Being*. Which is as much as to ſay, that if God is not *willing*, and *efficaciouſly willing*, that *all the wickedneſs* in the world ſhould be *committed*, he *cannot be God*. But if he will *concur* to the *commiſſion of ſin* in that * *Almighty*, † *Irreſiſtible*, and * *ordaining* manner, which they plead for, then they will be *propitious* to their *Creator*, (as (*c*) *Tertullian* ſpeaks to the *heathen perſecutors* of *Chriſt* and all *true Chriſtians*) then they allow him to be a *God* ſtill. Is not this *a hard tenure* for the *ſpirit of Holineſs* to *hold* his *Godhead by*? who profeſſeth to *hate ſin*, and to *hate it* with a *ſyncere*, not with a *counterfet Hatred*, (*as* (*d*) *Melanchon* ſpeaks in his *deteſtation* of that which I plead againſt?) whoſoever ſhall compare *Zach.* 18. 17. with what *Melanchon* ſaith upon it *more* then *once* in the *ſame page*, (who yet was not *guilty* of *vain repetitions*) he will conclude *two things*. Firſt that *Melanchon* (whom Mr. *B.* would have of his *Party*) is as *oppoſite* to Mr. *B.* as the *Nadir* is to the *Zenith*; and next, that it

b b b For all which and more ſee my Teſtimonies out of *Calvin*, *Zuinglius*, and Dr. *Twiſſe* in my 9 and 10 pages.

* *Theodor. Beza in lib. Quaſt. & Reſp. Chriſtianarum. p.* 695.
† *Calv. Inſt. l.* 3. *c.* 23. *Sect.* 8. *p.* 325. & *Sect.* 7. *fol.* 325.
* Dr. *Twiſſ*: *in vind. Gra. l.* 1. *part.* 1. *Sect.* 12. *p.* 140. See alſo Corr. Corr. *p.* 88. and what I have cited upon his 28 Invention.

(*c*) *Apud Vos de Humano Arbitratu Divinitas penſitatur niſi homini deus placuerit, Deus non erit. Homo jam Deo propitius eſſe debebit.* Tertull. in Apol.

(*d*) *Non deus volens Iniquitatem es Tu. Pſ.* 5. *id eſt*, Deus verè & non ſimulate, odit peccatum. *Et paulo poſt.* —— *omnia hæc ſunt quæ odi.* Zech. 8.] *cum igitur* non *ſit* ſimulatum odium peccati *in* voluntate divinâ, *nequaquam ſentiendum eſt*, Deum velle peccatum. Ph. Melanct. in loc. de Cauſâ peccati. page 48.

is

is *better* (that is, *less ill*) to make God a *meere Speculator of sin*, then a *Willer* and *Decreer* of what he *hateth*. And whilst I have it under my *Eye*, I will observe it to the *Reader*, That whereas Dr. *Twisse* and out of him Mr. *B.* do call Gods will an (*e*) *efficacious permissive will* in relation to *Sin*, (*f*) *Melanæthon* on the contrary, doth set *Gods permission* in a direct *opposition* to his *efficacious will*. 6. When Mr. *Calvin* "saith, that God did therefore *foreknow* events, because by his *Decree* he "had *ordained* them, and adds (a little after,) that "*God* (*g*) *foresaw the fall of the first man*, and "by his *will ordained it*, (as he could say *no less*) according to his *Rule* of putting Gods *Decree before* his *prescience*, and inferring his *prescience* from his *Decree*, with an [*ideo, quia,*]) Mr. *B.* professeth, that Mr. *Calvin* doth say no *more in that* "*place, then what must be* (*h*) *granted if we have* "*no minde to turne Atheists*. Now because it is evident, that *God foresaw all the sins in the world*, it needs must follow from their *Doctrine* [of God's *foreseeing* things (*k*) *because* he *ordained* them,] either that he did *not foresee* those *sins* which he did *foresee* (which is an *intolerable contradiction*) or that he *therefore ordained, because* he *foresaw* them. (which I still say is a *blasphemy* and the *worst kinde* of it.) upon which it follows (7) That however they do not say those very words [*God is the Author of sin*]* yet they say a great deale *worse*, and in much *worse Termes*. And they are not those *six letters* [A U T. H. O. R.] which I stand upon, nor is it the *signification* of the word [*Author*] which is made up of those *letters*, that I esteem *only-odious*. There are other *Aphorisms* and *affirmations* of a more *odious Importance* (if that is possible to be,) and because Mr. *B.* is so unthankfull for the *lenity* which I used in so short a *Catalogue* as I made (p. 9. 10.) I will *evince* the *Truth* of what I say by adding *more* to their *number*. Which for *Brevities* sake

(*e*) *Twisse in loco novissime citato* Mr. B. p. 54. & p. 196.

(*f*) *Certum est, Hebraicâ phrasi significare eas* permissionem, non voluntatem efficacem. Melanct. Ibid. p. 49.

(*g*) *Et ideo præscierit, quia Decreto suo sic ordinarat. Nec absurdum videri debet, primi hominis casum prævidisse Deum, & suo arbitrio dispensasse. Calvin.* Inst. l. 3. c. 23. Sect. 7. fol. 325.

(*h*) *Corresp. Cor:* p. 117. 118.

(*k*) *Cum non aliâ ratione quæ futura sunt, prævideat, nisi quia ita ut fierent, decrevit, frustrà de præscientiâ ejus movetur, ubi constat, ordinatione potius, & nutu omnia evenire.* Calvin. Instit. l. 3. c. 23. Sect. 6. fol. 324.

* How Mr. B. and his Party, whilst they deny their saying that God is the *Author of sin* in these expres Termes, do say the same Sense in more odious Words, as well as in words that are lesse odious.

The first Classis of Quotations, making God to Decree and necessitate sin.

sake I will content my selfe to set down in the fewest words that I am able, even *those words especially* wherein the *blasphemy consisteth*, or from whence it follows, quoting the *Authors* and their *places* very exactly in the *Margin*. And if Mr. *B.* shall pretend that they are not *faithfully* or *fully* enough *quoted*, I will *vindicate* my *selfe*, and *punish* him by a *purposed enlargement*, wherein I will lay down the *original* on *one side*, and my *translation* on the other. I will begin with the *milder sort*.

a *Piscat: Disp: de Prædest: contra Andr: Schasm: Præfat:* p. 6. called by Mr. *B.* the *Honest Piscator.*

(*a*) The *Horrible Affirmations* are these that follow. "That by a *necessity* of *Divine Providence*, though *not* of "*Nature*, the Fall of *Adam* did *necessarily happen*: yea, that "God *made* the *Protoplasts* to this very *purpose*, that he "might suffer them to be *tempted*, and *led into sin*, and that by "*force* of his *Counsel* or *Decree*, it * *could not* otherwise *be* but "that they (*b*) *must sin*.

b Id. ibid.

(*c*) "*That Judas could not but betray Christ*, *seeing* that "Gods *decrees* are immutable. And whether a man *bless*, "or *curse*, he *alwayes* doth it *necessarily* in respect of God's "*Providence*, and in so doing he doth alwayes *according* "*to the will of God*.

* flatly contrary to *Melanchon de Contingentiâ.* p 51. *sic erant conditæ voluntates, ut posient non peccare.*

c Idem Thes. 121. *Hermann: Rennech: in aureâ salutis Catenâ. c. 6.* p. 28. &c.

"That *Adams fall* did *only* happen, *because God* eternally "*foresaw* and *decreed* it should be. And *could not otherwise* "happen, than God had *ordained*. And in respect of *Gods* "*Decree*, there is no * *contingency in the world*. And there- "fore *Adam's change* from *good to evil* was *absolutely necessary* "to the *execution of Gods Decree*.

* Note that this is flatly contrary to *Melanchon in loc. com. de Causâ Pecc.* p. 50. 51. as well as all the rest to which he there gives *Antidote.*

"That *God foresees nothing* but what he hath *decreed*. And "that his *Decree* doth *precede* his *Knowledge*. That *Adam* "necessarily *fell* in *respect* of *God*. And that it *behooved* him "to *sin*, not by the naked and *idle permission of God*, separate "from his *will and Decree*.

Beza cum sequac. suis in Monpel: Coll: ad do: 8. de Prædest. fol. 519.

"That Reprobates would fain be thought excusable in sin-

Calv. Inst. l. 3. c. 23. §9. f. 325

"ning,

"ning, becauſe they *cannot eſcape the neceſſity of ſinning*, e-"ſpecially when that *neceſſity is caſt upon them* by *Gods own* "*ordination*. But we deny (ſaith *Calvin*) that they are thence "*excuſable*, becauſe that *ordination of God* hath its *equity*, "though to us *unknown*.

From theſe paſſages it is *evident*, what theſe men mean whenſoever they ſpeak of *efficacious permiſſion*, and why they ſay we make *God* to be a *meere ſpeculator*. Even becauſe we allow not that *Stoical Neceſſity* (which they have thus *forged*) *of all events*. And ſo the *contingency* they ſpeake of from the *Teeth outward* can ſignifie nothing in the world, but either the *fruſtraneous endeavours* of *Nature*, or elſe our *ignorance* in the *management* of *things*, whereby being *ignorant* of *God's Decrees*, we *labour ſometimes in vain* towards a *contrary event* to what hath been *abſolutely decreed*, and of *neceſſity* muſt come *to paſs*. And whether God by theſe *Doctrines* is not evidently concluded to be the *Cauſe of all ſins*, I leave it to every man to judge by what hath been *cited*, and ſhall *farther manifeſt* by a *ſecond Claſſis of quotations*.

The ſecond Claſſis of Quotations making God the Cauſe of Sin, and that Irreſiſtibly.

"That we cannot ſay of *Eſau* being *rejected by God*, I "would to God he had died an Infant. For he *could not dye* "whom the divine *Providence created* to *this very end*, that "he might *live*, and that he might *live wickedly*. *Huldericus Zuinglius in Elencho contra Catabaptiſt: Strophas: p. 172.*

"That man doth *fall*. God's *providence* ſo *ordaining* it. "And the *firſt man fell*, *becauſe* the Lord *thought it expedient*; "*why he thought it expedient, we cannot tell*. (which words are ſpoken before the *former*.) *Calv: Inſt: l. 3. c. 23. Sect. 8. p. 325.*

"That God doth holily *drive* or *thruſt men on unto wicked-*"*neſs*, that he may puniſh ſins with ſins. (though theſe laſt words are *true* ſo far as that God by *permitting*, or *ſuffering* men to *doe*, or not *reſtraining* them *from doing* what he *ſees they will doe* if they be *not reſtrained*, is ſaid very properly to *puniſh ſins with ſins*, yet the *former words* are ſo *blaſphemous*, as not to be capable of any *tolerable excuſe*.) *Joh: Piſcator in Præfat: Diſput: de Præceſt: p. 8.*

Idem Theſ: 27. (which he alſo repeats Theſ: 33.)

"That God made men ſuch as that they might be able to "ſin, yea, he *made* them *to this end or purpoſe that they really* "*might ſin.*

Herm: Renneberus in Aur: Sal: Cat p. 32.

"That God by a *ſecret force* as by a *hidden Rope* doth *drag* "*wicked* men to attain thoſe ends which they think not of. "To which they are *directed* without their leaſt purpoſe or "indeavour, juſt as *arrows* are *ſhot* out of a *Bow*, without "being ſenſible whither they are going. (which though "true in *one ſenſe*, is *blaſphemous* in *another*.)

* *Piſcator Theſ.* 115. † D. *Feſtus Theſauri Catech. fol.* 216. *Lutherus de ſervo Arbitr. citantibus Tigurinis contra Phil. Nuo. p.* 9. & *Beza poſt Prælec: in ep. ad* Rom.

* "That God *choſe ſome*, and *reprobated the reſt* for *this* "*reaſon only*, that he might *manifeſt the Glory of his power* in "handling thoſe that were *equal*, *unequally*.

† "That the *ſubduction* of *Grace*, and of its *means*, even "*Excecation*, and *Induration*, and *Perſeverance in ſins* are the "*fruits* of *God Rejection*, or the things which follow *from or* "*out* of his *rejection*.

Calv. Inſt. l. 3. *c.* 23. *Sect.* 1. *p.* 322: *vid. etiam Sect.* 2. *Zanch. de Nat. Dei l.* 5. *c.* 2. *de Prad. part.* 4. *Reſp. ad Argument. ult. etiam de Reprob. c.* 2. *Theſ.* 4 *p.* 571. *aliâ edit.* 743, 744. *Zanch. de Nat. dei l. de Præ. deſt. Sanct. Quæſt.* 5. *pag.* 538.

"That it is *incomprehenſible* yet *beleeved* by us, how it is *juſt* to *damn* ſuch as doe *not deſerve* it.

"That it is not agreeable or *fitting* to aſcribe the *prepara-* "*tion to deſtruction* to any other then the *hidden counſel* of *God*.

"That *Reprobates* are *compelled* with a *Neceſſity of ſinning* "and ſo of periſhing by this *Ordination of God*, and ſo *com-* "*pelled*, that they *cannot chuſe but ſin* and periſh. This is "uſher'd in with a [*Damns we grant*.]

* *Bucanus loco de Prad. quæſt.* 30. *etiam Maccov. Diſp. de Prad. Theſ.* 5.

"That all who are predeſtin'd to the *End*, are predeſtin'd "to the *means* without which they cannot attain unto the "end.—— * The *common means* are *three*. The Creation, "and *Fall*, and Propagation of man.

"That

"That God *made* men to *diverse ends*, and some to the "*end* that they might *suffer eternal Torments*. He *appoint-* "*ed* also or *ordained*, that those men being *intire* should *fall* "from their *Integrity*. And that for this *reason*, that whom "he had *created* for *Destruction* he might *reprobate*, to this "*end* that he might *punish* them out of *Justice*. *Maccovius Disput: de Prædest: Thes.* 8.

"That the *Denial* of *Grace* and *Sins* are the *consequents* "of *Reprobation*. *Sins* are the Punishments of *Sins*, to *all which* "God *preordained* Reprobates from all *Eternity*. *Zanch. de Nat. dei c. 2. de prædest: pag. 620.*

"That God's *first constitution* was, that some should be "*destin'd* to eternal Ruin. And to this *end* their *Sins* "were *ordained*; and *desertion*, and *denial* of *Grace* in "order to their *sins*. *Zanch. ibid.* P. 740. col. 1.

"That the *first man*, as he was made *upright in body* and "*in soule* by the divine *Providence*, so by the *Counsel* of the "*same God* he *contracted that stain* which by no humane "meanes can be *blotted out*, his Innocence being lost by his "*Disobedience*. (he *contracted that stain*, is the *same* as to "say, he *committed* that *sin*.) *Mart. Bertrhaus Posit. 1. impress. A.D. 1551.*

"That all *things* Which *shall be*, *shall be* by the *inevitable* "*Counsels and Decrees of God*. (without any distinction be- "twixt *good* and *evil*.) *Idem in Deut.* 47. p. 924.

"*That Satan is judged to be the Author* of *evil*, (whether "of *sin*, or of *punishment*,) *one* way, and *God another way*; "*aliter Satan malorum quàm Deus* (*sive de malo quod in culpâ*, "*sive de eo quod in pœnâ cernitur loquamur*) *Author* judica- "*tur esse*. So *Zuinglius* speaks of *Adultery* and *Murder* "as the * *worke* of *God* the * *Author* of it. *Idem in Isa.* 28. ** *Zuing. in Serm. de Prov.* c. 5. & 6. Dr. Twiss. *Vin. Gra. l. 2. part.* 1. p. 36.

"*That God doth stirr up the Divell to lye.* And is in some "manner the *Cause of sin*. And *thrusteth on the wills* of the "*wicked* to *grievous sins*. *Petrus Vermilius in Epist. ad Rom. p.* 403, 406. & 38.

Mr. *Hobbs* of *Liberty* and *Necessity* p. 22, 23, 24. compared with his p. 44, 45.

That *God* doth *will* and *necessitate sin*; that men do ill to distinguish betwixt Gods *Will* and *Permission*; that *no man can be free from necessitation*; that *all men who doe any thing for love or Revenge*, or *Lust*, though free from Compulsion, yet their *Actions may be as necessary as those that are done by Compulsion.* (whether this is not the *upshot* of Mr. *Hobs* his *Doctrine* in those *pages*, which for brevities sake I have *thus expressed* in this *Epitome* of his *sense*, I leave it to be *judged* by such as have *leisure* to *consult* him.

Comfort for Beleevers. p. 36, 37.

"That God is the *Author* not of those Actions alone, in "and with which sin is, but of the very pravity, Ataxy, "Anomie, Irregularity, and sinfulness it self which is in "them. Yea, that God hath more hand in mens sinfulness, "then they themselves.

Trigland. ex comment: Calv in Ezek. 18. quam piam explicationem vocat. p. 138. Defens. 140. Dontelock contra Anonymum Quatern. K. 3.

"That Reprobates are *therefore* not converted, *because* "God *will not* have them to be *converted.* Yea,

"That God *calls* men to Christ, but [*will not* have them "*come*; for] it *pleaseth him not* to draw them, which is *absolutely necessary* to their *coming.* And ——— seeing they "were *dead in sins*, and *obnoxious* to *damnation*, *before* "*that Christ* is preached to them, it must *necessarily follow*, that *Christ* is preached to them, to *aggravate* their "*Damnation.*

Beza contra Castell. Art. de Nat. veri & falsi dei. p. 417.

"That God predestin'd whom he pleased *not only* to "Damnation, but the *Causes* also of *Damnation.* (of this "*Beza* saith, *agnoscimus esse verum*, *we acknowledge it too* "*true.*)

Zanch. de Nat. Dei l. 5. Thes. 4. de Reprob. p. 555. alia edit. p. 572.

"*That both the Reprobates and the Elect were preordained* "*to sin as sin.* In as much as the goodness and Glory of God "was to be declared by it.

"That

"That as God did ſo deprive Reprobates of his Grace, "as that *they cannot ſin*, ſo he alſo *ordained* or *deſtin'd* them to "*this condition*, that they cannot but of their own Nature "commit *variety* of *ſins*. *Id. ibid. c. 2. de Reprob. Q. 2. Theſ. 4. p. 554. aliâ edit. p. 722.*

"That a *Neceſſity* of *ſinning* and of *ſinning* unto *Death* "*without Repentance* doth lye upon Reprobates from Gods "*immutable Reprobation*. This is with a [*non dubitamus* "*confiteri.*] *Id. p. 571. aliâ edit. 743, 744.*

"That if God *wrought* or *acted* the *wicked* man to *puniſh-* "*ment*, it follows that he *acted* him or *wrought* him to *ſin* "*alſo*; becauſe unleſs *ſin preceded*, he *could not juſtly pu-* "*niſh him.* *Piſcator contra Hemming. p. 76.*

"That God made men with *this intent*, or *to this purpoſe*, "that they might *really fall*. Becauſe he *could not* attain his "*principal ends* any *otherwiſe*, then by this *courſe*. *Idem contra Schiſm. p. 29. Theſ. 27.*

"That the *word of God* doth dictate, that *God doth pre-* "*deſtine* men to their *very ſins*, and that by an *abſolute De-* "*cree*. (note that this is by way of *Anſwer* to *Vorſtius* his "*Queſtion*. *Piſcat. Notis ad Am. Coll. Vorſtij p. 157.*

"That men were (*a*) *conſtituted and ordained* to *diſobedi-* "*ence* by Gods *decree*. (*b*) That he *ordained* Reprobates "to their *very Incredulity*. (*c*) That he *took care* to have "his *Temple prophaned*. (*d*) That he *commanded* by the *ſecret* "*Impulſe* of ſome evil ſpirit, and *moved* the *will* of *Shimei* to "curſe *David*. [a] Idem in 1 Pet. 2. 8. Schol. [b] Id. *obſervat. ex* v. 4, 6, 7, 8. [c] Idem in Eze. 24. 21. [d] Id. in 2 Sam. 16. 10. Schol. —& obſervat.

"That men were predeſtinated *preciſely to both evils*. "Both that they may *eternally be puniſhed*, and that they "may *Neceſſarily ſin*. Yea, that they may *therefore ſin*, that "they may be *juſtly puniſhed*. Id. Reſp. ad Duplic. Vorſt. part. 1. p. 220.

"That

Idem p. 217. "That the *Rebellion* of the Reprobates doth *depend* upon "the *Antecedent* will of *God*.

Idem p. 223. "That God doth *necessitate* man to *sin*, to the *end* that he "may *punish* him *for sin*.

Idem contra Taufr. p. 47. "That though Reprobates are *Predestin'd* to damnation, "and to the *Causes* of *Damnation*, and *created* to that *end* "that they *may live wickedly*, and be vessels *full of the dregs* "*of sins*, yet it follows not that God's *absolute Decree of Re-* "*probation* is the *Cause* of *all* the *villanies* and *lewdnesses* in the ☞ "world, because *besides* the sins of the Reprobates, there are "also *other villanies and lewdnesses* committed, namely, by "the *Elect*. (let the *Reader* here *imagin* what *Piscator* will have to be the *Cause* of the *hainous crimes* committed by the *Elect*, if not the very *Decree of Election*? since he expresly affirmeth the Decree of Reprobation to be the *Cause* of *all* the *wickednesses* committed by *Reprobates*. And whensoever they say that *God's Decree* is the *Cause* of *wickedness*, they mean that *God himself* is the *Cause* of *wickedenss* for they cannot but confess, that *God's Decree is God himself*, (as I can shew if any deny it according to the *School-maxime*, *Quicquid dicitur de deo est Deus.*)

Gratianus Civilis in Semipelag. Grotij p. 16. & *p.* 17. "That God doth *will* and *make* us to *sin*: And that he "doth us *no injury* in making us *sin*, because we are *willing* "to be made *sin*. And *volenti non fit injuria*.——And (in "the next page) that *nothing* is *future* but by the *will* of *God* "going before as the *Cause* of what is *future*.

Zanch. miscel. p. 428. *in* 4to. "That God works *all things* in *all men*, not only in the "godly, but also in the *ungodly*.

Trigland. Apolog. p. 172. "That *nothing* is done without God's *will*, no *nor without* "his *operation*. For God worketh all things in all men. "Therefore he *willeth* and *effecteth*, that *ungodly* men do live "in their *concupiscences*.

"That

"That the ſin of *Incredulity* doth *depend* upon *God's Pre-*
"*deſtination*, as the *effect* upon the *Cauſe*. (this *ſaith he*, is
"his *Opinion*, or *Tenent*.) Yea he adds p. 25. that God
"doth *effect in them* an *incredulity*, in as much as he *blindeth*
"them whilſt the Goſpel is *preached*.

(Two things are here remarkable. 1. He doth not ſay that God makes them only *incredulous*, but *effects or makes* their *Incredulity*. As if it were *his ſin* in *them*, and not *theirs* but by *donation*. 2. He inferrs the only cauſe of their *Incredulity* to be this, that *God* is their *hinderance*.)

Piſcat. Reſp. ad Dupl. Vorſt. part. 1. p. 10, 11. Id. ibid. p. 27.

"That God doth *incite*, *ſeduce*, *draw*, *command*, *harden*,
"and *inject deceptions*, and [*doth*, or *maketh* or] *effecteth*
"thoſe things which are *hainous* or *grievous ſins*.

Martyr in Jud. 3. ver. 9. p. 49.

"That it *doth*, or at leaſt, *may* appear from the *word of*
"*God*, that we neither *can* doe *more good* then we doe, nor
"*omit more Evil* then we omit. Becauſe God from *eternity*
"hath *preciſely decreed* that *both* [the good and the evil]
"ſhould *ſo* be done.

Piſcat. ad Amic. Dupl. Vorſtij. p. 176.

"That it is *fatally conſtituted*, *when*, and *how*, and how
"*much* every one of us ought to *ſtudy* and *love* piety, or *not*
"to *love* it. (we may *Note*, that he uſeth the word [*debeat*]
as well as to [*non colere*] as to [*colere pietatem*.] As if it were a mans *Duty* to be *wicked* when God hath *preciſely appointed* him to be ſo. And indeed upon their principle of Gods *particular decree*, and *preciſe determination*, and *ſecret command* that ſuch a man ſhall be *wicked*, he *ought* to be ſo *indeed*. *Piſcator's* Inference is *very logically* good, however *morally* it is *vehemently evil*.

Id. ibid. p. 228. This is alſo *expreſly taught* by *Beza*, *Sturmius*, and *Broeckerus*, in thoſe places which are quoted by *Dominus* out of their *Books*. Witneſs *Ripertus Siculi Paſtor Hornanus in Neceſſariâ Defenſione. p. 755.* All applyed to the Caſe in hand.

Now whereas in my *Notes* (p. 15. 16.) I ſaid that God doth *only permit ſin*, that is to ſay, doth *not hinder*, or doth *patiently ſuffer* it to be committed by the *unconſtrained* or *free-will* of his *Creatures*, and when he hath ſo permitted it to be *committed*, doth wiſely *order* or *diſpoſe* it to the *beſt*

advantage,

advantage, and *draws good* out of *the evil* (not *evil* out of the *good*) we see the *Absolute Reprobatarians* (whom Mr. *B. defendeth* and *admires*,) do *oppose* against this *reverent* and "*safe stating* of God's *Permission*, that He doth *absolutely* "*decree it, and effect it*, and *command it*, and *will it*, and "*seduce*, and *stirr up*, and *compell* men *to it*, and *create men* "on *purpose*, that they may *commit it*. And much more then this, as hath been shew'd in the *Citations*, not from a *few*, but from *many* of those *Doctors*, nor from those of the *least*, but of the *greatest Note* amongst the *Masters* of Mr. *Barlee*.

Of my being called *Blasphemer* for not daring to call God the Decreer of my *Sin*. ☞ *p. 13. & 24.

§ 35. His 35th. ["*That I call in Poets, if not Divels, to* "*help me to blaspheme*. p. 69.] if the Reader will *examine* my two *pages* which he * referrs to, he will admire the *strangeness* of this *complicated Invention*. 1. That I *blaspheme*. 2. That I call in *Poets*. Yea, (3) *Divels* to *helpe* me. The *first place* he fetcheth from the *thirteenth page* of my *first Chapter*. Where the thing which I assert is meerely this, [That *I am the Author of my own sins*, that *Adam and the Serpent may be allowed as sharers*, *but my God* (blessed for ever!) *is none at all*.] This I hope was no *blasphemy*. Having *proved* this by *Reason*, I made it good by *Scripture too*. *Let no man say when he is tempted, I am tempted of God*. Jam. 1. 13, 14. (this I hope was no *blasphemy*.) From that *reason* and that *Scripture* I next *concluded*, that I *durst not say with him in the Comedian who had been a great sinner*, [*what if some God hath so decreed it?*] and to say I *durst not* say so *blasphemously*, I hope was no *blasphemy*. The *only Poet* in that *page* was *Terence*, and *him* I cited to *condemn* that horrid *blasphemy*. Why then said Mr. *B.* that I called in *Poets* to *help* me to *blaspheme*?

1.

2. Mr. *B.* must say, *against what* it was that I *blasphemed*. Not against *God*, for whose *hatred* of *sin* I was an *Advocate*; nor against *Scripture* which I *pleaded* in my *behalfe*. But *against* the *wicked Heathen* brought in by that *Poet* speaking just like those men, who say as expressly as that *Heathen* did, (and my *Quotations* shall *prove* what I am speaking) *That*

2.

"*God*

"God (a) decreed that *Adam* should sin. (b) That "sin is committed, God willing, decreeing, and "ordaining it, yea forewilling, foredecreeing, and "foreordaining it. *In so much that it could not but* "come to pass. Yea *farther*, (c) that God doth "secretly thrust men onto those same sins which he "forbids. Yea farther, (d) that God's will doth "pass, *not only into the permission of the sin*, but into "the *sin it selfe* which *is permitted*. *That God did* "*not only will the permission of Adams Sin, but the* "*sin it self which he permitted*, or *it was Gods will* "*that Adam should fall* &c. Yea farther yet, "(e) that a *wicked man doth sin by the Impulse of* "*God*. (as Mr. *Calvin* expresly *words* it,) Which word *Impulse* (for which *alone* I cite the place) is (f) *confessed* by Dr. *Twisse* to note both a *natural* and *moral action*. Yea farther yet, (if that is possible) (g) "*That as well the Elect* "*as the Reprobates were præordained to sin as sin*, (*reduplicativè*; that is to say, *in as much* as it is *sin*, in that very *notion* and *respect*,) *in as much* "*as it behooved the goodness and glory of God to be* "*declared by it*. Now that these are the *opinions* and *sayings*, not only of *those Authors* whom I have cited in the Margin, but of very many others, and of our *Correptory* * *Corrector* in many places of his *Volume*, I have *prepared* to

[a] Deus Decrevit ut *Adam* peccaret. *Piscat Resp. ad Apolog. Bertii p.* 136.

[b] *Id. ib. p.* 111. *absurdum non est, peccatum fieri deo volente, decernente, ordinante. Item prævolente, prædecernente, præordinante. Ita ut non possit non evenire.*

(c) *Quintum caput*, Deum peccata quæ prohibet, *ad eadem occulte impellere.* Idem advers. Schism. Præf. p. 7.

(d) *Vult Arminius lapsum evenisse voluntate dei transiunte duntaxat in suam* permissionem, *hoc est, Deum voluisse permittere lapsum. At sententia* Perkinsii *nostrorumque Theologorum hæc est, lapsum illum evenisse* Dei voluntate transeunte in rem permissam. *Hoc est*, Deum voluisse ut Adamus laberetur. Dr. Twiss: in Vind: Grat: l. 2. part. 1. Sect. 2. cap. 12. Digr. 3. p. 142. Col. 2.

(e) *Hic justo illius Impulsu agit quod sibi non licet.* Calv: Inst: l. 1. c. 18. Sect. 4. p. 71.

(f) *Fatemur ita usurpari posse, ut designent actiones interdum* morales, *interdum vero* naturales. Twiff. ibid.

(g) Ad peccatum, quà peccatum, *quatenus ex eo Dei bonitatem & gloriam declarari* oportuit, præordinati sunt tam Electi, quàm Reprobi. Zanchius de Nat. Dei l. 5. Thesi 4. de Reprob. p. 555. aliâ edit. p. 572.

☞ * We may compare with these, that very strange speech of Mr. B. in his page 72. where he saith, (by way of Answer to the Former part of *Grotius's* words cited by me in my page 11.) "*That the Scripture and the Antients say not much*, or *often*, that *God* "*doth prædestinate men to sin*. Thereby avowing, that both the Scripture and the Antients do say it a little, and sometimes. Indeed the *Marcionites* and *Manichees* were Antient Hereticks, and the only Antients that I know, who favour that ungodly speech. But where in Scripture is there any such thing? No 'twas He in the Comædian who spake just like it.

demonſtrate in my next *Accompt* of the moſt *material* things
III. in his *Declamation*. But Thirdly, I have *wrong'd* the *Heathen Poet* and the *Actor* in his *Play*, by ranking their *Blaſphemy*
1. with thoſe laſt mention'd; for 1. *they* ſaid no more then [*Quid ſi, What if ſome God hath ſo decreed it?*] by way of *Scepticiſme* or *Doubt*, as if it were but a *faint ſuſpition*, not a *peremptory Belief*. But Mr. *B.* ſaith *Dogmatically* in his very *act* of *Commiſſion*, that *God would have it at this time*
2. *to be ſo*. p. 21, 22. Secondly, The *Poet* ſpake of *ſome one* of the *Heathen Gods*, which had *deſervedly* an *ill Reputation* (as Mr. *B.* himſelfe obſerveth in his p. 80,) for *one* was the *patron* of *Adulterers*, *another* of *Drunkards*, a *third* of *Thieves*. And from ſuch God's as thoſe to expect ſuch *De-*
3. *crees* was not ſo ſtrange for a *Heathen man*. Nay 3. That Heathen did no more then [*Perſonam agere*] *act* a wicked
1. mans *part*. But here on the contrary. 1. The *Authors*
2. *forecited* did ſpeake in a *poſitive Dogmatical way*. 2. They ſpake of the *God of Holineſs*, who profeſſeth he *cannot indure*
3. the *leaſt ſtain of ſin*. 3. They ſpake very *ſeriouſly*, and were impatient of *contradiction*. E. G. I did but ſay, [*I durſt not ſay what if God hath decreed ſin*] and Mr. *B.* tells the
IV. "*wide* world, *I called in Poets to helpe me to blaſpheme*. It may therefore be wondred at in the *fourth place*, why Mr. *B.* ſhould charge that *Heathen* with *Blaſphemy*, for ſpeaking as he *himſelfe* did in the (*h*) *page going before*, unleſs he is *angry* with the *Heathen* for ſeeming to make a *doubt* of that which is one of his *Theological Maximes*. He confeſſeth that *God doth not will to doe or* (*k*) *effect ſin*; (that is, *he doth not ſin himſelfe*,) *but only determin that ſin ſhall be done*; that is, he *decreeth* its *being done* by his *Creatures*? and what was it elſe ſpoken of in the *Comedian*? and if I had *blaſphemed* in denying Gods *decreeing* of *ſin*, yet of all the men in the world, how could that Poet be ſaid to *helpe me*? he was rather *helpeful* to Mr. *B.* as any Reader will ſay who ſhall compare their *ſpeeches*. And therefore (5.) It may be another wonder, why Mr. *B.* ſhould call *him* an (*l*) *Atheiſtick Lad* who ſpake ſo much for the abſolute *Decree*, which

(*h*) *Correp. Cor. p. 79.* His words are, *God doth determin that ſin ſhall be done.*

(*k*) Yet here he contradicts his *honeſt Piſcator* (as he calls him) who ſaith flatly *efficit in illis* [*introducitatem Deus. Piſcat. Reſp. ad Duplic. Vorſt. part. 1. p. 21.*

(*l*) *Correp. cor. p. 80.*

which whoſoever *denyes* muſt be an (*m*) *Atheiſt* in his Judgement. If he was *Atheiſtick* who ſpake ſo like to Mr. *B.* and I *Atheiſtick* who ſpake ſo *unlike to both*, he *breaths* at once both *Hot* and *Cold*. 6. He adds my *calling in Divels to help me*, which as it is the moſt *oppoſite* to *Truth* or *Candor*, that any man can *imagin*, (that which I ſpake of ἀνθρωποκτόνῳ being meerely an *Inference* from that *opinion* which placeth the *Deſtruction* before the *ſin* of the Creature,) ſo I have ſpoken to it * *already* by 4 *degrees*. And therefore ſhall adde no more to that *ſtrange part* of his *Invention*, then what *Auſtin* ſpake to the *Pelagians* upon an occaſion not ſo *bad*, yet ſomewhat *like* it. (*n*) "*I doe not wonder that one man ſhould* "*forge out Calumnies of another*. Yet *Auſtin's Reaſon* of ſuch *Calumnies*, I am too *civil* to *apply*. Only I propoſe it to conſideration, whether of the *two* is moſt blame-worthy; I, who called it a *blaſphemy*, to ſay that God doth *will ſin*, *Decree* "*ſin*, *prædeſtin men to ſin*, *determin efficaciouſly that ſin ſhall be* "*committed*, *proſtitute*, *impell*, *and excite men to ſin*, and that "*irreſiſtibly*; or *He* who calleth me *Blaſphemer*, becauſe I "*aſſert* and *prove* the *contrary*.

(*m*) See his P. 54. 69. 117 118. and how freely he there beſtows *Atheiſm* on all *Diſſenters*.

VI.

* See the *Forgery* taken from his 10th page. Sect. 6.

(*n*) *Non miramur Vos de nobis, id eſt, homines de hominibus, falſa poſſe confingere: cùm videamus Vos ſic à Diabolo eſſe Faſcinatos.* Auguſtin. Hypognoſt.

lib. 6. Sub initium. mihi p. 880.
Calvin: Inſt: l. 3. c. 23 Sect. 9. p. 325. Piſcat: in Præfat: Diſput: de Prædeſt: p. 8.
Herm: Rennech: in Aur: Salut: Cat: p. 32.
Rippert. Six. Horn-Defens. Neceſſ. p. 755.

§ 36. His 36. [" *That I will rifle the well furniſh't Cabi-* Of the Bata-
"*net of the Batavian Remonſtrant writings*, *or not*, *ſtick to* vian Remon-
"*be beholding to very Thieves*, *viz. ſuch roguiſh Pamphlets* as ſtrants.
"Fur Prædeſtinatus, and others are, rather then *want ma-*
"*terials for invectives againſt Calvin*, *Beza*, *Twiſſe* &c. p. 69.] Here Mr. *B.* hath *ſpoyl'd* himſelf for a *publick Writer*, ſo long as the *memory* of *theſe Fictions* ſhall ſtick in thoſe *few* who *accidentally* may read him. If he would bring his *Figments* ſomewhat neerer together, or make them *cunningly* to *border* upon *Truth*, I might diſpatch them with greater *brevity*; but ſtanding as they doe, in a direct *oppoſition* and *contrariety* to *Truth*, they will be *waſtful* of *Time* and *Paper* by being *exhibited* in *all* their *colours*. *Firſt* in *general* I declare, that

I.

Of the *Batavian Remonstrants.*

when I publiſhed my *Papers* on *God's decrees*, I had never ſo much as *ſeen* that well *furniſh't Cabinet* [the *Acta Synodalia Romonſtrantium*] Though ſince that time, I have got it into my *Study*, and ſhall not faile to recommend it to every mans *Reading* of my *Acquaintence*. 2. If I had taken any thing out of thoſe *Remonſtrants*, I had profeſſed as much, either by quoting them in the *Margin*, (as I did other *Authors*,) or in the *body* of my *Diſcourſe* (as I did *Ger.* * *Voſſius*, in my p. 25.) and for the future, I do avow, that though I *want* not their *helpe*, yet I will uſe it as often as my leiſure to read them will permit, and as occaſion ſhall be offered. But 3. Upon ſuch a *peruſal* as I have made, I cannot finde *one paſſage* which Mr. *B.* (with any *colour*) can ſay I have from them, (though ſuch there may be for ought I know) much leſs did I *borrow*, much leſs did I *riſle* one ſyllable from them. Nay 4. I am certain, (1) that Dr. *Twiſſe* is not cited by thoſe *Remonſtrants*, and a great part of my *Decachorde* is out of *him*. (2) My place out of *Zuinglius* is not in that *Cabinet*; or if it had beeen, Mr. *B.* could not have *known it*, becauſe of that *Ignorance* which he *diſcovers* of the place *in his* p. 63. where he groſly miſtakes Mr. *Calvin* for Dr. *Twiſſe*, and *Zuinglius* too. (3) *Beza* is not in my *Decachorde* (as Mr. *B* calls it) nor in any part of my *Notes* where I ſpeak ſeverely of him, (as farr as I can remember) nor is there a *ſyllable* of *Beza* common to *me* with the *Remonſtrants*. And what a pickle is Mr. *B.* in, in caſe he finde nothing of Mr. *Calvin*, which I might have taken (by a *poſſibility*) from *them*? But 5. His *guilt* is *little leſſen'd* in caſe he *doe*. For is not *Calvin* in *Print*? may *I* not read him as well as *others*? and obſerve the *ſame things* without their *helpe*? and was it not ſtrangely done of Mr. *B.* to lay * *ſtolne waters* to my charge, when my *own Ciſterns* were *full*? if any *two men* ſhall accidentally *read*, and *cite* the *ſame paſſage* of any *book*, what an *unmanlike act* of *hoſtility* muſt it needs be, to ſay that the *one* does *riſle* the *other*? But 6. I can ſay it as a *great Truth*, that

2. * Note here the *impotent ill will* of Mr. *B.* p. 24. where he would ſeem to *diſcover* to my *diſadvantage* what I had told him in *print* p. 25. (as I thought) to my *advantage*.

4.

5. * Note that in his p. 158. he flings upon me the *Thievery* of the *Fox*, and *filching matters againſt Calvin.*

Though he cannot but know, that I cite him to the *page*, (which others do not) and to the *page* of mine own *Editions*, and almoſt to the very *line*, as himſelf confeſſeth in his p. 52.

I went

I went immediately to the *Fountain*, and *refused* to draw out of *unsincere streams*. I *suspected* that *Fur prædestinatus* might *possibly erre*, at least in *some* of the *Quotations*; and through the *negligence* of the *Printer*; and though for ought I *knew*, or yet *know*, his many *Testimonies* are *all exactly* set down, (and I have since found *reason* to think they *are*,) yet I did *purposely resolve not to use him at all*, both because I knew not the *Author* of it of what *Credit* he *might be*, and because I would not have it *possible* for any *Correptory Corrector*, to *abuse himselfe* by *aspersing me*. And I can never enough admire Mr. *B.* his *slanders* in this particular; since upon *examination* whether my *Ten Quotations* p. 9. 10. or any of them, were *accidentally* also in *that Dialogue*, I finde Mr. *B.* to have *chosen* his *Fiction* the worst that could be for his *turne*, and because it is my *businesse* to give an account of his *dealings*, (that the *unwary Reader* may know what kinde of *Author*, he takes in hand) I will detect him by these *Degrees*. Of *Fur Prædestinatus*. D8

First, (in my *Decachorde* p. 9, 10.) I have *foure Citations* out of Dr. *Twisse*, who is not at all *mentioned in Fur prædestinatus*. 2. That *Dialogue* cites *Zuing. de Prov. c.* 6. But my *Citation* was thus, *Zuing. in Serm. de Prov. c.* 5. & 6. which I also *cited* from Dr. *Twisse* himselfe. *l.* 2. *part.* 1. p. 36. where 'tis *verbatim* to be found. Nor did Mr. *B. know* that I had any thing of *Zuinglius*, as I have shewed *before*. 3. Of the *five* places from *Calvin foure* are *wanting* in that *Dialogue*. And 4. The *one* place remaining, though by *accident* in the *Dialogue*, is only fetcht from the *Book Chap. and §.* whereas *I fetch't* it from the *page* 324. which shews I used mine own *Calvin. Inst. Edit. Genev. A. D.* 1637. and farther, I quoted these words in a *different manner* from Mr. *Calvin*, then that *Dialogue* doth, which shews I had them not thence, but from the *Fountain*. But 5. Suppose I had agreed in *each circumstance* of that *one Quotation* with the *Dialogue*, would it have followed that I had taken it out thence? might not *one* Testimony of *Ten* be lighted upon by *me*, and by *another*, from such an *ordinary Book* as *Calvin's Institutions*? But 6. When on the contrary, I did *abstain* from the *reading* of that *Fur Prædestinatus*, and did *studiously avoid* the having

1.
2.
3.
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having any *commerce* with him, or of taking from him any *ſyllable*; with what *modeſty* or *conſcience*, or *ſhew* of *Charity*, could Mr. *B.* ſay even in *print* (where every *Readers light* might be able to manifeſt the exceeding blackneſs of ſuch a "Deed) that I was beholding to *Thieves and Roguiſh Pam-*"*phlets*, nay, that I was my ſelfe a very *Thief* p. 158? when he called me *Thief* by a *Paralepſis* in the *firſt* of his *letters* which he ſo often alludeth to throughout his *Book*, he was ſomewhat the *leſs unpardonable*, becauſe he was *robbed* (as "he *worded* it) *of a conſiderable part of his Auditors*. But *here* his *Calumny* is *abſurd*, as if he ſhould ſay that Dr. *Twiſſe* did *filtch Quotations* out of *Arminius*. He had not ſpoken a *greater falſehood*, (though to ſome leſs *credible*,) if he had ſaid that Mr. *Barlee* took all his *Sermons* out of *Ben Johnſon*.

7. And hence it follows (7.) That if thoſe words of Mr. *B.* have either *Truth* or *Senſe* in them, *Calvin*, *Beza*, and Dr. *Twiſſe* writt *Roguiſh Pamphlets*, and were themſelves *Thieves*, in the *unworthy Character* of their *Admirer*; for *theirs* were the *Books* from which I *cited* thoſe things to which I faſten their *Names*. And this is ſuch *language* beſtowed upon his *friends*, as I could never have given my *bittereſt Enemies*. Nor can he *poſſibly prove* that he hath not thus *defamed them*, un-

8. leſs he will *confeſs* he *injur'd me*. But (8.) if Mr. *B.* his *Book* is but a *Rapſodie* or *Cento*, *Patch't* up out of the writings of Dr. *Twiſſe* and the reſt of thoſe *Abſolute Reprobatarians*, (except the *major* part of it, which is *foule* or *falſe* language,) he had leſs reaſon then any man to ſay that I *rifled* a *Cabinet* I *never ſaw*; or was *beholding* to a *Pamphlet*, from which

9. I *never* received ſo much as the *black* of a *Beane*. 9. He ſpeaks in the *Plural* of *Roguiſh Pamphlets*; as if in that number he would include the *great* and *good men*, *Biſhop Andrew's*, and *Voſſius*, whom he ſo much *reviles* in his p. 190. 206. & p. 121. and other places. In ſuch a caſe he ſhould have *ſignified* what men he *meant*, if he *cannot* name *any*, he confeſſeth the *na-*

10. *ture* of his *Invention*. 10. Let him ſhew in what *page* I uſe *Invectives* againſt the *three men* he mentions. Had there been any ſuch thing, he would have given his *Reader* my very *words*, at leaſt have ſhewed him where to *finde* them. I ſup-

poſe

pose he must mean the *Terme* of *blasphemy*, which I give to those *speeches*, whereby *God* is affirmed in effect to be the *Author of sin*. But whether I did amiss to call *that blasphemy*, which is contrary to the *Nature*, and *Glory*, and *word of God*; and whether it is not *contrary* to *each* of them, to say that *God* "is expressly the * *Cause of sin*, the *Necessitator of sin*, that he "*commands men to sin, draws men to sin, seduceth men to sin, in-*"*cites men to sin*, and even *effecteth grievous sins*. (all which amounts to what is much *more ugly*, then if they only affirm'd him the *Author of sin*.) Whether this (I say) is not *blasphemy*, I intend to *try* with the *Reverend Author* of the *first Epistle* prefixed to these *Behaviours* of our *Correptory Corrector*, or at least in my *next accompt* of Mr. *Barlee's Dealings*. And let it be *marked* in the *conclusion*, That I *affirmed* those writers to *blaspheme* whom I conceived to have written to the *Dishonour* of *God*; whereas Mr. *B.* calls me *Blasphemer* † whom he conceives to have written to the *Dishonour* of *men only*, and of *such men only* as I have *mentioned*. Of which I doubt not but I shall publish a very *satisfactory accompt*, if yet there are any who are not *satisfied already*.

* *Piscator contra Tauff. p. 47. Beza contra Castel. Art. de Nat. veri & falsi Dei p. 417 Piscator Notis ad Am. Col. Vorst. p. 157. Nota. 6. & 8. Resp. ad Dupl. Vorst. part. 1. p. 220. Martyr in Jud. 3. v. 9 p. 49. & viginti tales.*

† In his p. 114. he saith I pour out *damnable Blasphemies*. That I play the *Lucian* & *Carpocratian* in his p. 119.

§ 37. These are some of those *groundless, and uncharitable Inventions* which I have observed within the compass of his *first nine sheets*. Which we may easily conclude the most *tolerable part* of his *Book*, as that on which he *confesseth* he bestowed most *pains*. Should I *continue* my *accompt* throughout the *rest*, I leave the *Reader* to *judge* how *great* a *Volume* must be made on so *slight* a *Subject*. It shall therefore *suffice* me to give my *Reader* but a *Taste* of Mr. *Barlees entertainments* in the following sheets.

§ 38. "*In his p.* 125. He saith, *that I am much beholding* Of Dr. *Jack-*
"*to my* Domestick Dr. *Jackson for abusing the world with my two* *son.*
"*first principles p.* 6. *which I took from him.*] If this were *true*, it were a *commendable thing*. And I heartily *wish* it *had* been *true*, that I had had the *happiness* (and the *leisure* from other *studies* and *employments*) to have read any *one* of those *inestimable books*, which I have heard commended as *such* by very

learned

2. *learned and pious men.* But 2. Though I have *ſeen* and am *poſſeſſed* of two *little pieces* of that *Great Author*, (intending *long* and *often* to make a *ſevere peruſal* of them) yet ſuch have been my *pra-engagements* in other *methods*, that I have not read *ſix pages* in either of them. And as I *know not* of my *ſelf*,
3. ſo neither (3.) am I able as yet to learn, in which part of that *Doctors works* my two *principles* are to be *ſeen*. And becauſe Mr. *B.* hath not mentioned the place, (conſidering alſo his *cuſtome* of ſaying any thing at a *venture* which may expreſs him to be *ſpitefull* in any *kinde*) I do verily believe he is not *able*. So

Of *Caſtellio.* § 39. "*In his p.* 178. he layes to my charge *Atheiſtical* "*Lucianizing*, and *Caſtalionizing*, unto whom (he ſaith)
1. "*I am beholding for my flowers of Rhetorick.*] Firſt he quotes *no part* of *Caſtalio's works*, from whence he can *pretend* I ever borrowed one word, and therefore I *ſuſpect* he ſpeaks *againſt* his own *Conſcience*. And I have *reaſon* to ſuſpect it; for
2. (2.) untill a *moneth ſince*, I was a *perfect ſtranger* to that *excellent man*, I had never ſo much as *ſeen* what he hath written on this *ſubject*. Much leſs did I borrow any one *flower* out of his *Garden*; which if I had done, I ſhould *ambitiouſly* have named ſuch an *honourable Acquaintaince*, rather then have *concealed* what I had really eſteemed a *credit* to me. For now I
3. have learnt, (ſince Mr. *B.* hath *revil'd* him in many places of his *Book*,) that he was a very *learned and pious man*; and in this the more *lovely* to all who are not *enemies* to the *croſs* of *Chriſt*, but delight in a *fellowſhip* with his *Death*, and a *conformity* to his ſufferings, that he was perſecuted by *Monſieur Calvin* to extreme great *want*. Yet was fain to provide for *eight motherleſs Children* by *making* Trenchers, (as S. *Paul* did *Tents*) and alſo by tranſlating the *Sacred Bible* into *Latin*. So far was *he* from taking *other* mens *livings* over their *heads*, or from *ſnatching* and *tearing* other mens *Bread* out of their *Mouths*, (in pretence that *he* was the *Godly man*, and that the *meek were to inherit the earth*, and that all *Dominion was found-*
a Heb. 10. 34. *ed in Grace*,) that he rather *took* (a) *joyfully the ſpoiling of his own Goods*, (like thoſe excellent Chriſtians in the *Apoſtles Times*,

Times, who were *Chriſtians indeed*, but *not* in *word*,) and rather (*b*) *choſe* (with *Moſes*) *to ſuffer affliction with the people of God, then to injoy the pleaſures of ſin* for a *ſeaſon*. This *good* man *dying* left his *eight poor children* to the meere *Providence* of *God*, who *provided* for them *all*, as for ſo many *young Ravens when they call upon him*. *Eight Gentlemen* of *Poland* having been then in the *City* where he expir'd, beſtow'd upon him a handſome *Funeral*, and to *each* of his 8 *Orphans*, each of thoſe 8 Gentlemen became a *Father*. It was ſo great an *Impertinence* in Mr. *B.* to *defile* the *memory* of ſuch a *perſon* (who durſt to *ſuffer* for *Conſcience* ſake as much as Mr. *Calvin*, or any other, could *dare* to *injoy*,) that it *ceaſeth* to be *impertinence* in *me*, thus to *vindicate* a *Saint* in *Heaven*. And I have done it the *rather*, becauſe I am ſure he *cannot thank me*. Now though nothing that is *Diveliſh* could likely proceed from *ſuch* a man, and though I could not learn any thing from *him*, whom, (when I *publiſh't* my *Notes*) I never *read*, or *ſaw*, yet Mr. *B.* tells the world, that *I am much beholding to him for my* (*c*) *Diabolical Argument*, and *did tranſlate his ſmooth Latin into ſmoother Engliſh*. I will not inlarge in the *unneceſſary vindications* of the *prodigiouſly-Eraſtio-Arminio-Socino-Pontifi-cio-politick Headpiece*, (as Mr. *B.* calls *immortal Grotius*. p. 126.) Who hath ſuch *heaps* of *contumelies* and *ill names* caſt on him, for this *viſible reaſon*, becauſe he hath *diſcovered* the *Deſignes* and *Practices* of the *Presbyterian party* ſo fully and diſtinctly in *ſeveral* of his works, (in his *Appendix* eſpecially *de Antichriſto*) that no man can with their *ſafety* be permitted to read him. But ſure the *more* they *raile* at him, the more are all true *Lovers* of *Peace* and *Truth*, *Learning* and *Piety*, *ſtirred up* to the *love* and *ſtudy* of him. Nor need I make a *Vindication* of the *venerable Biſhop Andrews* (whom Mr. *B.* uſeth ſo *profanely* p. 190. 206.) nor of thoſe very *many others*, which it would be *tedious* even to *name*; but ſuppoſing the *youngeſt Scholars*, having this *hint* given them, will greedily *read* and *admire* thoſe very *choiſe Writers*, who are extremely *commended* to their moſt *ſerious Uſe* by the very *ſtigma's* and *reproaches* which this *Correptory Corrector* is pleaſed to *caſt* on them, I will only *ſhew* him in *one* thing more,

b Ch. 11. 25.

c Correp. Cor. p. 179.

Of a book intitled Artificial Handsomeness.

§ 40. "*In his* p. 155. he makes me *excellent good at* "*laying on Paint upon rotten Posts. Witness the Præfacers paint* "*in the Dialogue betwixt the two Ladies mentioned before.*] *Without* the *least Ground* and *directly against* the *Truth*, He reported me the *Author* of that *new Book*, to which is given the *Title* of *Artificial handsomeness*. Now he tels me even in *Print*, that I am the *Author* of the *Preface*, if not of the *whole Book*. And perhaps in the *place* where he hath *spoken of it before* (as he *professeth* to have done, though in *my perusal* of his *Book* I did *not finde it*) he hath feined me the *Author* of all the *Book too*. I may say as well, that he is the *Author* of the *Alcoran*, if I were capable of so much *folly*. It is not the *first printed Book* of which I have been *reported* to be the *Penman*, which yet to this houre I never *read*. Nor am I able to *learne* (after my *diligent Inquiry*) who is the *Author* of *Artificial Handsomeness*. But that I might know what it is, of which I am said to be the *Author*, I have read a *part* of it. I finde the Preface *subscribed* by *I. Johnson*, and *not* by *T. P.* The *Dialogue* it selfe is said by the *Publisher* (who could tell better then Mr. *B.*) to have been composed by a *Lady*. And I admire the *vast difference* betwixt the *language*, the *wit*, the *Temper*, and the *Learning*, of that *Lady*, and Mr. *Barlee*. I never pleaded

2. for the *lawfulness* of any *painting*; but I ever thought *them* to

d 2 Tim. 3. 5. be most *guilty* of it, who having a (*d*) *Forme only of Godliness*

e Mat. 7. 15. *deny the Power of it*. They that go in (*e*) *sheeps cloathing* whilst *within* they are no other *then* (*e*) *ravening wolves*; they that *seem* to *love God*, and *more* then *seem* to hate *their Neighbours*; they that *persecute* their *Neighbour* for *whom Christ died*, and *paint* it over with *zeal* to *Christ*; they that *devour Widows*

f Mat. 23. 14. *houses*, and *make long prayers for a* (*f*) *pretense*; they that *wash*

g Ver. 25. *the* (*g*) *outside only of the Cup and Platter*, and are *outwardly*

h Ver. 28. (*h*) *righteous unto men*; *they* (say I) are *most guilty* of *Artificial Handsomeness*; and I wish the *Learned Lady* had writ a-

k Ver. 27. gainst *them*, who are (*k*) *whited Sepulchers* (in our *Saviours Sermon*) *appearing beautiful outwardly*, but *inwardly full of dead*

3. *mens Bones and all uncleanness*. But (3.) suppose I had written in the behalfe of *White* and *Red*, yet Mr. *B.* should not have said it upon a *groundless supposition*, much *less* have sent it to the

the *Preſs*; Since it was wholy *impertinent* to *God's Decrees*, which he pretended to *confute* as I *expreſt* them in my *Notes*. And indeed to *what end* ſhould he publiſh *this Invention*, if not to *repreſent me* as one that *adminiſters* to *Vanity*, and ſo *unfit* for the *miniſtery*, and by conſequence fit for a *Sequeſtration*. The *Reverend Author* of his firſt *Preface* may be my *witneſs*, (for he was the *Author* of what I ſay) that I ſuffered the *loſs* of (what I thought) *the pleaſant'ſt poſſeſſion upon Earth*, for being ſecretly *ſuggeſted* (*he* did not tell me by *whom*) to be the *Author of ſome books* which to this very day I could never heare *named*. And though I earneſtly deſir'd, that I might *heare* my ſelfe *accuſed*, and know diſtinctly my *Accuſation*, and be *heard ſpeak* for my *ſelfe*, yet was he not *able* (as he told me) to *obtain* that for me. Which I ſhould not have ſaid in *this place*, unleſs it were to *this end*, that men may know how it *concerns* me to *publiſh* the *falſehood* of ſuch *Reports*. 4. It doth ſufficiently appear, that Mr. *B.* is the *Author* of *Artificial Uglineſs*. For to make me *odious* to his *Readers*, he hath *drawn me* out in the *worſt Colours* that he was able to *fancy*. Not only as an *Arminian* (which yet with *him* is no ſmall *Crime*) but as a *Socinian*, a *Maſſilian*, a *Pelagian*, a *Jeſuite*, an *Atheiſt*, a *Ranter*, a *huge Independent*, a *phariſaical Battologiſt*, and *twenty* other things, which his Reader will meet with as I have done. He ſhews a willingneſs ſomewhere to make me a *Quaker*. Where I vindicate God from being inferred by his Doctrines to be ἀνθρωποκτόνον ἀπ' ἀρχῆς, he "tells me that *in blaſpheming I doe exceed the Divel himſelf*. And ſalutes me in theſe words, "*Avant, Avant, depart from* "*O thou Satanical Blaſphemer, Thou art an offence unto me*. *'Tis in his* p. 102. Where I contended for nothing leſs then the *glory of God's mercy*, he ſaith I *blurrd my Paper with Diabolicall ſtuff*. p. 178. and *profeſſeth* ſeriouſly *in the preſence of God* (and how frequently doth he take that *Great Name in vain*!) "*he much feares no man could write thus but one well nigh in the* "*ſame condition with Simon Magus*. p. 174. But the moſt *horrible* thing of *all* is in his p. 22. where notwithſtanding ſuch *bitter language* and ſuch *ſpightful Inventions* as I have quoted out of his *Book*, (which have as *diſmal a Character* 4

in the *Scriptures*, as *any sins* whatsoever,) he saith in his *excuse*, *That God gave him the leisure to say thus. And God would have it at this time to be so. And it may be of some Use to the Church of God.* So said he in the *Comedian* after some *great sin* (I know not whether so great as *this*) *Quid si hoc quispiam voluit Deus? What if some God would have it to be so?*

Thus *he* dares doe, who is secure he *cannot fall* (p. 35.) and who saith (in his 165 page,) "*that God did play upon* "*Adam presently after his Fall Gen.* 3. 22. *He* (forsooth) "is one of *them* who are *faithful, chosen and true* (p. 10.) "*Tis* "*within his commission to be cutting* (p. 12.) He tells us, *he ought* "*not to be a dumbe Dogg*, nor *ought his tongue to be toothless* (p. 12.) and *that nothing drops from his Pen which was* "*not usual to Austin against Pelagius* (p. 6, 7.) Which by the way is as *foule* and as *false* an *aspersion* as was ever cast on that *Father* by *the Pelagians themselves.*

CHAP.

CHAP. IV.

A Miscellaneous Discovery of Mr. Barlee's *strange Failings in several kinds.*

§. 1. TO those words in my *Title* [*concerning Gods Decrees*] Mr. *B.* opposeth, "*that I might have said more truly, against God's Decrees*, p. 1.] In how very *few words* how *many Falsities* can he comprize? For 1. *Decrees dependent* and *conditional* are as truly called *Decrees*, as those that are *absolute* and *Independent*. The *Decree* of *damning impenitent Sinners* is as much a *Decree* as that *other Decree of creating a World*; and much more worthy of that *compassionate Father* and *righteous Judge*, then the *decree* of *reprobating* the greater part of mankinde without the *least respect* or *intuition* of their *impenitence*. Am I *against God's Decrees*, because I *reconcile* them as well with his *Justice* as with his *Power*, in confutation of their opinion, who *ascribe* them to his *Power* without his *Justice*? is not the *Justice* of the *Omnipotent* in his Decrees as *essential* to him, as his *Omnipotence*? and can I be said to be *against* them by being an *Advocate* in their *behalf*? and that by proving them *just*, as well as *mighty*? and that they do not run *counter* to his *compassion*, which is as *natural* to him as to be *just*? I ever *contended* for *God's Decrees* of *Reprobation*, which I proved to have *respect* unto the *sinfulnesse* of the *Reprobates*, and so indeed am *against* the *Poetical Decrees* of Mr. *Barlee*, which consider only the *punishment*, but not the * *sin*. By his *unsound* way of *reasoning*, a Man may say of Mr. *B.* that he leaves God *no Decrees*, but what are *absolute* and *irrespective*, and what a *horrible* thing is *that*? But 2. How can I be *against* the *Decrees of God*, who assert his *promises* and his *threats* as the very *Revelations* or *copyings-out* of his *Decrees*? Doth not the *promise* of *Iesus Christ* infer a *Decree* in the Almighty that he would *give* him to be the *Saviour of the World*? Doth not his *Threat* of *Perdition* to all *Impenitents*, and

Of Gods Decrees.

1.

* Note, that he professeth himself a *good friend* both to the *Sub*, and to the *Supralapsarians*, as hath been shewed.

2.

and his [a] *Oath* againſt *ſuch*, plainly prove his *Decree* that *they ſhould not* [a] *enter into his reſt*? But 3. I ever acknowledged *Decrees independent* on, and *antecedent* to the *will of man*, that is to ſay, to its very *conſideration*. As 1. the *Decree* of creating a *World*, and in it *Men*, not as *neceſſitated*, but as *voluntary Agents*; not to do *good* or *evil* as *Stones* tend *downwards*, but very *freely* and by *conſent*. 2. The *Decree* of giving *life* to the *obedient*, and *death eternal* to the *Rebellions*. Which being conſidered in *it ſelf* (and *not* in its *effects*) is not *depending* on *any act* of *man*; but 'tis his *abſolute will*, that he will thus deal with *us*, that he will proceed by *this Rule*, of *rewarding* if we *will obey*, and of *puniſhing* if we *will not*: that is to ſay, it is his *abſolute will*, that his *Decrees* of Mans *End* ſhall be *conditional*, having *reſpect* and *conſideration* of a Mans *Faith* or *Infidelity*, his *Obedience* or *Rebellion*, his *Repentance* or *Impenitence*. 3. (The ſin of *Adam* being ſuppoſed,) I aſſert the *Decree* of giving *Chriſt* for as *many*, as are *fallen* and *dead* in *Adam*; the *Decree* of a Λυτρὸν, a *propitiation for the ſins* (not of *us only*, but) of the *whole World*, 1 *Iohn* 2. 2. And alſo 4. *The Decree* of *ſufficient Grace*; *ſufficient*, I ſay, for *Evangelical obedience*. And 5. the *Decree* of *accepting* it inſtead of *perfect obedience*. 6. The Decree of *more Grace* to him that *uſeth* his [b] *Talent*, and of *taking* it *away* from him that *uſeth* it *not*. Both which are *Acts* of his *free Oeconomy*, his *liberty* to do what he *will* with his *own*, and no way depending (unleſſe it be in the *execution*) on any *act* of our *will*. But 4. though I am thus an *Aſſertor* of *Gods Decrees*, and as well of thoſe that are *abſolute*, as of thoſe that are *conditional*, yet my *Correptory Corrector* will not be pleaſed, unleſſe I alſo will *aſſert* that *God decreed the fall of Adam*, (that *Source* and *Fountain* of all our *ſins*,) and that I will not thus far *comply* with his *Maſters* and *himſelf*, as to make the *Spirit* of *Holineſſe* to be the *Decree* and *predeterminer* of *all events* whether *holy*, or *unholy*, *clean* or *unclean*, *good* or *evil*. I *thank* him as *much* as *if I did*. God forbid that I ſhould think any ſuch *Treaſonable thought* againſt his *Majeſty* and *Goodneſſe*, as that he *decreed* what he *hated*, the *Apoſtacy* of *Adam* or of the *Angels*: he gave them

[a] Pſal. 95. 11.

3.

1.

2.

3.

4.

5.

6.

[b] Matth. 25. 28, 29.

4.

them *liberty*, and *only permitted* them to *abuſe* it. Nor can I beleeve the *irreverſible damnation*, or *preterition*, of far *more* then *half* the whole *World* upon no other *ſcore* then *Adams ſin*, (the *Second Adam* being *given* to *raiſe* up all them that had been *fallen* in the *firſt*,) but alſo upon the *ſcore* of their manifold *perſonal* and *actual ſins*. It being more *agreeable* to the *nature* of *God*, to *reject* Men for *thoſe ſins* which they *wilfully committed* in their *particular perſons*, then for the *one ſin of one man* committed many *thouſand years* before theſe *Reprobates* were *born*. Which is not to write *againſt Decrees*, but to *define* what they are which are *owned* by God, and what they are which *are not*.

§. 2. To that word in my *Title*, [*Reprobation*] Mr. *B.* "oppoſeth, *that I ſhould rather have ſaid Damnation*, which "he ſaith *I confound with preterition, or Negative Reprobation*, p. 1.] Tis very well that he *diſcovers* ſo much *knowledge* of his *opinions* as to put theſe *Figleaves* upon their *ſhame*. *Shame* may poſſibly make way for *penitence*; and it is *eaſier* many times to *confute* the *hardneſſe* of a *Forehead*, then the *darkneſſe* of an *Underſtanding*. This is *one* of the σοφὰ φάρμακα which have been infamouſly *invented* to *diſguiſe* and *palliate* the *frightful rigidneſſe* of their *Doctrine*, their *diſclaiming* the *old Words* [*Reprobation* or *Damnation*] and flying for *refuge* to the *ſmoother Terms* [*Preterition*, or *Negative Reprobation*.] But *firſt*, ſuppoſe there were a very *real difference*, might not I have the *liberty* (in my *Notes*) to *diſcourſe* of what I thought good? or to be *ſilent* as I ſaw *occaſion*? Might not I inſiſt upon the *Abſolute Reprobation* ſpoken of by *ſome*, without extending to the *negative* ſpoken of by *others*? If I pitcht upon the Subject which M. *B.* was moſt *aſham'd* of, was that my *fault*, or his *misfortune*? I will not be *reſponſible* for other mens *infelicities*; eſpecially when I *ſhew* them the way to *proſper*. (and by *proſperity* I mean *Amendment*.) I did but *minde* Mr. *B.* in a friendly Letter, that if he needs would be medling, he ſhould do very well "*To keep cloſe to* "*his Text which lay before him from the Preſſe, and neither* "*call me by ill names*, (*which would but tend to my Advantage*

Of *Preterition* & *Damnation* or *Reprobation Negative* and *Poſitive*.

1.

"*and his Dishonour*) *nor affirm any thing to be mine which I* "*had already very heartily and very knowingly disown'd*; when he return'd me this Answer, That he *wondred at my* "*injustice and at my monstrous uncharitableness*, telling me "*that I prescrib'd him, Dictatoriâ nescio quâ potestate, some Rules for his future proceeding.* And though my advice was the same which he received from those Men, who even *loved* his very *Cause* a great deal better then his *Person*, yet here in *Print* he *upbraids* me for pursuing the very *Subject* which I had chosen for my *Discourse*. But 2. What if it appear that 2. there is no *real difference* betwixt *preterition* and *reprobation*? or betwixt a *negative* and *positive reprobation*,) as Mr. *B.* and *others* are fain to *Cant it*?) Sure they that are *passed by* being not *approved*, and they that are *not approved* being *all rejected*, and *all* they that are *rejected* being certainly to be *cast into fire unquenchable*, proves the lamentable *distinction* to be no more then a *trick*, *insufficient* to *Buoy up* a *sinking Cause*. For what is to *reprobate*, but *not to approve*, or to *reject*? And what *sense* is it to say, there is a *negative not-approving* (or *reprobation*) and a *positive not-approving* (or *reprobation*?) or if *reprobation* is taken in a *positive sense only* (as it cannot be *both* at *once*, *positive* and *negative*,) what sense is it to say, there is a *Negative positive*, and a *Positive Positive*? I will therefore put my *Demand* a little *farther*. When all that are *passed by* are *damn'd*, and all are *damn'd* that are *passed by*, what *real difference* can be *assign'd* betwixt *Preterition* and *Damnation*, (as to the justifying *unconditional Decrees* of *reprobation*?) they are *Identical propositions* which are *converted* or *reciprocated Per simplicem conversionem*. The *not-approved* are *rejected*, because they are *not approved*; and the *rejected* are *not-approved* because they are *rejected*; (supposing the *reflection* to be made either *in*, or *Ante Massam*, as our Adversaries do, whether of the *upper*, or *lower way*,) nor need it *better* be proved [*ad hominem*] then by the saying of Mr. *Calvin*. [" † *Whom God passeth by* (saith he) *he repro-* "*bates, and that for no other cause, then his will to exclude* "*them from the Inheritance which he predestins to be his Sons.*] What a *mockery* then is *this* to the *Justice*, and *Mercy*, and *Good-*

† *Quos præterit reprobat, nec aliâ causâ, nisi quod ab hæreditate quâ filiis suis prædestinat, illos vult excludere.* Calvin. *Inst. l.* 3. *c.* 23. *Sect.* 1. *fol.* 322

goodneſſe of God, and what a bitter jeere to the far *greater part* of all *mankinde*, to ſay they are *rejected without reſpect* unto their *ſins*? but yet not *damn'd without reſpect* unto their *Sins*, when the ſame men do ſay, *that all the rejected are damned*, and therefore damned *becauſe* rejected? *Mr. B.* profeſſeth (*p.*135,) that I "no *where ſeeme to underſtand Reprobation otherwiſe then as he would have me, that is, to ſignifie a decree to damn.* How *chanceth* he then to write *againſt me*? or rather why *againſt himſelf? for he* * confeſſeth *he knows not* "*one* (the more is his *ignorance*) *who will not readily yeeld*, "that *God did not abſolutely decree the Reprobation* (*poſitive*) "*of any Creature, but upon preſcience and ſuppoſition of wil-*"*ful Rebellion and Impenitence.*] which is as much as to ſay, that though *my opinion* muſt needs be true, and he cannot chooſe but *confeſſe* it, (when in a *lucid Interval* he can diſcerne its *neceſſity*) yet leſt he ſeem to be worſted, or to have *erred heretofore*, or to be the *convert* of one who is not a *Preſbyterian*, he will put my *opinion* into *new words*, and ſay he is not of my *opinion*, becauſe he ſpeaks it in *other words*; and he will do ſo, becauſe he will *differ*, and *differ* he will, becauſe (*forſooth*) he will not *yeeld*. But 'tis too late to ſay he will not, for he *hath done* it *diſtinctly* in *that confeſſion*, which in the *Margin* is *pointed* out with a *Finger*. Let him not *eat up* that *ſaying*, and we ſhall be *friends*, (although perhaps he may not *know* it, who *underſtands* not the *difference* betwixt *himſelfe* and *himſelf*,) he muſt be an *Arminian*, (I ſay not in *mine*, but) in his *own notion*. But (alas!) in *how many mindes* may *one* man be? for the *Author* of the *ſentence* pointed out with the *laſt digit*, is the *Author* of *another ſentence*, which muſt in my *Margin* be pointed out with *another*. [*It muſt* "*needs be moſt evident* (ſath Maſter B. *p.*115.) "*that puniſhment muſt needs be decreed before the permiſſion of Sin.*] I am in ſome *Amazement*, how *one* and the *ſame* man ſhould be the *Aſſertor* of theſe *two ſayings*; that is ſo *true*, and this ſo *falſe*, *that* ſo *contrary* to *this*, and *this* to *that*; for if the *decree* of *damnation*, or *reprobation poſitive*, was not *abſolute*, but *conditional*, made upon *preſcience* and *ſuppoſition*

* *Correct. Cur. p.*121.

of

of sin (as he *confessed p.* 121.) how could *punishment* be *decreed* before the very *permission* of *sin*? (as he affirmeth *p.* 115.) either he must say, that *positive Reprobation* or *damnation* is not a punishment (which will be *strange*) no not though it were *decreed* on *supposition* of *sin* (which will be *stranger*,) or that the *Being* of *sin* is before the *permission* of it, or that God *foresaw* it would be, before he foresaw he would *permit* it; or that *that* is *before* which is *after*; or that the *Correptorie Corrector* hath printed *unparallel'd*
3. *Contradictions*, and instead of biting hath broke his *Teeth*. Again, 3. Master B. his *preterition* denotes, *a leaving* in *massâ corruptâ*. Upon which it follows, that what is said in my *Notes* against the *Postlapsarian way* doth *equally* hold against his *preterition*, as against irrespective, or *unconditional Damnation*. For there the *Question* is in the issue *this*, whether when *all* had sinned in *Adam*, the *greater multitude* were *left*, or *passed by* in that *Masse* by him who *hated nothing* that he had *made*, without his *providing* them any *Remedy*, or giving *Christ to die* for them. If Christ *tasted death for every one* of these thus *fallen*, there could be no *preterition*, or *negative Reprobation* of any *one*, And if there were *multitudes* for whom he *died not*, nor was *intended* by God to be the [λυτρὸν, or] *Ransom* for them, then as *these* were *passed by* in *Massâ*, so were they also in Gods *Decree* condemned or *Reprobated* in *Massa*. For so they *certainly* must be, who
4. being *fallen* in *Adam* were never so much as *intended* to be *raised* by *Christ*. Again, 4. If *some* of those that are *passed by*, shall *die* in *Infancy* or in the womb, before their *commission of actual sin*, they cannot *but perish* (according to Mr. B.) And if so, their *preterition* and *Damnation* is on the very same accompt, meerly upon the *Sin of Adam*. And so not *distinguishable* either in the *subject*, or in the *Foundation*. Not in the *former*, because the same *persons* that are passed by are also *damned*. Nor in the *later*, because the *same sin* of *Adam* which *provoketh* their *preterition*, doth also *provoke* their *Condemnation*.

Sect. 3. In the *Margin* of *Mr. B. p.* 4. he cites *Jer.* 9. 1. e-very whit as *impertinently* to the subject *matter* for which

'tis

in citid, as the place in *Hilarie* which he ſaith is *ſomewhere*, but cannot *tell*. I will *tell* him [b] *where* it is, that he may learn to uſe his *Readings better*. For it is pittifully *miſtaken*, or as pittifully *applied*, it being in *Hilarie*, a *preferring* the *Orthodox Aſſemblies*, although in *ſolitarie places*, before the *Aſſemblies* of the *Arians*; who *prevailing* by *violence* over the *Orthodox party*, did by the *favour* of the *Emperour fill* all the *Churches*. So much did they proſper who *denied* the *Godhead* of *Jeſus Chriſt*, as to *ſequeſter them* that did *aſſert* it, and were ready not to be plundered onely, but even to *die for the Lord Jeſus*. This is applied by Mr. B. to his *burying* himſelf amongſt his *books*. How much a *better application* he might have made, I leave his *Reader* to be his *Judge*.

Of Orthodox Aſſemblies.

[b] Male vos parietum Amor cepit, malè Eccleſiam Dei in Tectis ædificiſq; veneramini, male ſub his pacis Nomen ingeritis. —— Montes mihi & ſylvæ & lacus & Carceres, & voragines ſunt tutiores. In his enim Prophetæ aut manentes aut detruſi Dei ſpiritu prophetabant. *Hilarius contra Arianos & Auxentium in fine. Baſil. Edit. p. 216.*

§. 4. "He calls it his *happy misfortune*, *that no other dropped from his pen then were uſual to* Auſtin *againſt* Pelagius, "and to *learned Orthodox King James againſt Arminius*. p. 6, 7.] 1. He abuſeth *Auſtin* and *King James*, as much as *before* he abuſed *himſelf*. He doth as good as call them *Raylers*, and *falſe Accuſers*. But where do *they ſay*, that *Pelagius* or *Arminius* were "*ſatanical* [a] *Blaſphemers*, and *in blaſphe*"*ming* [a] *exceed the Devil himſelf*, and *were* || *abſolutely for* "*Atheiſme*, *major*, & *minor*, and ſuch *other language*, as *Mr. B.* gives *me*? 2. Though *King James* at *firſt* appeared in favour of the Anti-Romonſtrants Doctrin, concerning *mans Will*, and *Gods Decrees*, yet *years*, *experience*, and meditation made him *eſpy* and *retract his former perſuaſions* (as *I foreſee* an *occaſion* to *ſhew hereafter* in my account of Mr. B. *firſt prefacer*) 3. If *King James* were *learned* (as he was) he was the likelier to be *Orthodox*, and if he were *Orthodox* (as *Mr. B.* confeſſeth) then *woe to Mr. B. and to all of his Gang*, for that *King* was a *perfect Hater* of the *Presbyterian way*; to which he gave the *blackeſt characters* that could be given to a *Sect*; and *foretold* what things ſhould be *expected* from that *Tribe*. (But more of this too *hereafter*, this being

Of Auſt. & King Iames

1.

[a] *Correct. Cor. p. 102.* || *Id. p. 55.*

2.

3.

being enough to make appear, how very cruelly *Mr.* B. uſed *himſelf.*

Of Eryſipelas: §. 5. "*He ſaith an* Eryſipelas *is a diſeaſe rather hot then hurt-*
"*ful, and ſomtimes the indicium of a recovery from ſome great*
"*ſickneſſe, poſſibly from a dangerous fever, nay, phrenſy.* p. 7.]

1. Here his *condition* is moſt *deplorable.* For 1. I ſpake in my *Epiſtle* of an *Exulcerate Eryſipelas* (as a thouſand Readers can *witneſſe*) which *Mr. B.* doth here conceal, making a *woeful*

2. *ſlight, ab hypotheſi ad Theſin.* 2. Doth he *mean that Eryſipelas* which he doth not *expreſſe*, or doth he not? if he doth not, there is *Impertinence* and *fraud*, but if he doth,

3. *there is ignorance* and *hypocriſie.* For 3, He names *Fernelius* in his *Margin*, (as if he had knowledge of what he ſaith;) but neither *mentions* his *words*, nor the place where they are *written*, (as if he fear'd the Reader ſhould finde him

4. *falſe.*) 4. He applyes to *himſelf* what I ſaid of *Eryſipelas*, and though he ſaith it is a *ſigne of Recovery*, yet every *Recovery* doth *preſuppoſe* a *diſeaſe.* He names a *fever and a phrenſy.* I will not contradict him, for *Ira furor brevis eſt*, in the judgement of *Horace*, but is it a ſigne of *Recovery*, when after all means of *Cure* uſed by me, and his other friends (whereof his *firſt prefacer* profeſſeth to have been one) he uſeth *all* the *ſcurrility* that could be thought on? "if to ſay that I *exceed the* Devil *in blaſphemy*, and that I *make*
"*God to be worſe then the devil, and that I write Diabolical*
ſtuff &c. is the ſigne of a *Recovery*, what would he have ſaid if his *wholeſome Eryſipelas* had been no *index* of his *A-*

5. *mendment.* But (5.) An *exulcerate Eryſipelas* is no ſuch *in-*
nocent thing, as he would *make it*, nor did a *Fernelius* tell him any ſuch thing, (as I have ſhewed in my *Margin.*) Or if he

a *Eryſipelas eſt duplex: unum quod* ſimplex *Eris: Celſo appellatur, ſolo rubore & ardore, nullâ exulceratione moleſtum; alterum quod eidem ſacer ignis nuncupatur, atque* exulceratum Eryſipelas. *Simplicis Eryſipelatis origo eſt è ferventi tenuique ſanguine qui bilioſus appellatur;* exulcerati *verò ex eo cui bilis ſupervacaneæ ejuſque incaleſcentis nonnihil ſit admiſtum. Fernel. l. 7. c. 4.*

had

had, he had *deceiv'd* him. For || *Frambesarius*, and † *Celsus*, with * *Hippocrates* added to them, do speak so *hardly* of an *exulcerate Erysipelas*, that I had rather *believe* then *feel* it. And so all the *contumelies* of that *Page* do fly back into the *Face* of him that *vents* them, and do admonish their *Author* from this day forward, not to meddle with *matters* above his *reach*; and when he shews himself in *publick*, to use more *skill*, or more *integrity*. But *both* will do *best*.

|| *Quando suppuratur, apparet non fuisse verum & legitimum, quia genitum est ab aliquo crasso humore cum bile mixto, unde sequitur cor-*

roso partiũ quæ cuti proximè subsunt; quapropter tale Eryſipelas pejus etiam habetur eo, quod exquisitũ appellatur. Frambes. in l. 7. Canonũ & Consultationũ. Med. p 497. † *Id autem quod Eryſipelas vocari dixi, non ſolum vulneri ſupervenire, ſed ſine hoc quoque oriri conſuevit, atque periculum majus affert, utique ſi circa cervicem aut caput conſtitit.* Celſus lib 5. cap. 26. * Ἐπὶ Ἐρυσιπέλατι σκεπτέον, ἢν ἐκπύησις, κακόν. *Hippocrates Aphor.* 20. Sect. 7. Ἐρυσιπέλας ἔξωθεν μὲν εἰ σὺν τρέπεσθαι ἐκ ἀγαθόν. εἴσωθεν ὂ ἔξω, ἀγαθόν. Id. Aph. 25. Sect. 6.

§. 6. "*He confeſſeth he is jealous over me*, pag. 8. Because I ſay, with S. *Paul*, "*That God will render to every man according to his* || *works*, not his *opinions*. (Ibid.) *Jealouſie*, even *here* too, *is as cruel as the Grave. Suppliciumque ſuum eſt*. How ſad a *life* doth he *lead* who is *afflicted* and *troubled* at all I ſay? Even *Scripture* will not *pleaſe* him if proceeding from my *Pen*. Certainly none but a *Soliſidian* can have *unkindneſſe* to ſuch *Texts*. Yet perhaps he hath not an *ill opinion* of the *innocenteſt paſſages* in my *Book*, but only takes a *round courſe* to *quarrell* at *all*, that in caſe there ſhould be *Pelagianiſme* in any *one Period*, he may not *fail* to *meet* with it: As *Herod* (in another caſe) had not the leaſt *averſion* to any *one* of thoſe † *Infants* who were of *two years* old and *younger*, but yet gave order to *ſlay* them *all*, that he might be the *ſurer* to light on *Chriſt*. Secondly, I ſaid, it is not ſo good a task, to make Men *Orthodox Chriſtians*, as to make them *honeſt and ſyncere ones*. Upon which Mr. *B.* is very *angry*. (p. 8.) Is that *my fault?* if he thinks *otherwiſe*, I am *ſorry* for him, but cannot *help* it. And if he doth not, why ſhould he be *angry* that we *agree*? If he thinks it is *better* to *know much*, then to *do well*, and prefers a *cleer Head* before a *ſound and upright Heart*, what a *caſe* is he in? and how ill hath he done to * *commend his preaching*? And if on the contrary, he *thinks* as I *do*, why ſhould he be *froward* for want of power to *diſſent?*

Of *ſyncere* being better then *Orthodox*.

|| Rom. 2 6. 1.

† Matth. 2. 16. 2.

Correp. Cor. p. 22.

To be *practical Christians* no ill thing.

§. 7. He addes a little after (p. 8.) "*That I and the pious* "*men of my way, are great Admirers and Followers of a Practical Catechism the sixth time published.*] What greater *commendation* could he have given us, then that we *follow* the *good* which we *admire*? Would he have us *know* our *Lesson*, but not *observe* and *keep* it? *Orthodox Christians*, but not *Practically honest* & *syncere* ones too? If *He* and the *Godly men* of his *way* (as *he* and *they* are wont to *word* it) do neither *admire* nor *follow* that *Practical Catechisme*, I wish they *did*, and beseech God they *may*." If they neither *do*, nor *will*, I will rather be a *pious*, then *godly man*; that is (as he hath *distinguisht*) I will rather be of *them*, whom he calls *the pious*, then of *them* whom he calls *the godly*.

Of *Fundamentals in Religion.*

§. 8. He calls his *opinions* in these matters, [*The very fun-* "*damentals of the Covenant of Grace*, pag. 8. lin. 12.] but in which of the *Three Creeds* shall we finde *either* of them? What *Popery* is this, to *obtrude* upon us *new Articles* of *Faith*? I see King *James* was a *wise*, as well as a *Learned* and *Orthodox Man*. And so was *He* of the *Lower House*, who told Mr. *Speaker* in his *Speech*, (*An. Dom.* 1640.) "*That if they* "*were listen'd to who would extirpate Episcopacy* (speaking of "the *Presbyterians*) *they would instead of every Bishop put* "*down in a Diocesse, set up a Pope in every Parish: And if the* "*Presbyterian Assemblies should succeed*, they would assume "*a Power to Excommunicate Kings, as well as other Men*; "*And if Kings were once Excommunicated, Men would not* "*care what became of them.* And Mr. *Hooker* (as I take it) doth say of such *Men*, that they might do *well enough* to live in *a Wilderness*, but not in *a Kingdom*, or *Common-wealth*. For all who differ from their *opinions* (that is, their *mistakes*,) shall be said to *erre* in "*the very fundamentals of the Covenant of Grace*, and so be lookt upon as *Heathens*, and so be us'd as *Vessels* of *Wrath*. And that their *Censures* do extend to the *Supream Civil Power*, is apparent to *all* who know the *History* of *Scotland*, or the *Book of Paraus upon the Epistle to the Romans*, which was burnt at *Oxford* by *order of Convocation*,

An.

An. Dom. 1622. It is here to be noted by Mr. *B.* and his *Abettors*, that the Reverend Bishop * *Davenant* in his *famous Epistle* to *Duraus*, (which was *one* of the *last*, if not the *very last* thing he writ, and that *not long* before his *death*) affirmeth, That nothing is *Fundamental* which is not comprehended in the *Apostles Creed*. Amongst these he reckons the *Redemption of mankinde* in general, as *really different* from *Gods* * *peculiar people* (which he therefore doth distinguish into *two several Articles*) And this is *one* of those *Articles* which he alledgeth as an *Expedient* to *reconcile* the *Protestant Churches*. Which whosoever shall *deny* is pronounced by the Bishop to deserve an *Excommunication*, and to be a *Christian* only in *Name*. And this perhaps may be the reason why Mr. *B.* tells us of a *Damnatory Sentence* to be *pronounced* upon that *Bishop*, (however he was one of the *Synod* of *Dort*) were it not that he is *pacified* with some *Orthodox put-offs*.

* Sententiæ Davenantii, p. 10. & 11.

§ 9. He saith, "*That some Diseases do better when they* "*break out then when they are kept in*, p. 9." Yet the *Diseases* of *Railing* and *Forgery* had been better *kept in*, then be suffered to *break out*. For *that which cometh out of the* ‖ *mouth defileth the man*. And our Saviour doth *instance* as well in † *False-witnesse* and *Blasphemies*, as in *Murders*, *Adulteries*, *Fornications* and *Thefts*. Now whether or no Mr. *B.* hath not born *false witnesse against me* and *others*, let every Man judge by the *third Discovery*. And whether he *hath* or *hath not blasphemously* spoken concerning God, let it be judged by what I *have* proved, and by what I *shall* prove before I leave him. 1.

‖ Mat. 15. 11.
† Vers. 19.

2. For the *publication* of my *Notes*, which he expresseth by the *breaking out* of a *Disease*, I have this to say; That though at first I was *unwilling* to *publish* any thing which I thought might prove [μῆλον ἔριδος] an *Apple* of *Strife* and *Contention*; yet when I saw that *peace* could not be had with the *quarrelsome*, and was perswaded by Friends to prevent the *Calumnies* of a *False Copie*, by the publication of a *True one*, I did in all *singlenesse* of *heart* make my *Appeal* to *common Readers*, whether or no I was a *Pelagian*, &c? Or whether 2.

* Correp. Cor. p. 23 † John 3. 21.

"*my ſecret did belong to the* * *Depths of Satan.* In this I am ſure I did very well. *For he that doth truth, cometh to the* † *light, that his deeds may be made manifeſt that they are wrought in God.* And 'tis the *joy* of my *Soul*, for which I am *bound* to thank *God*, that my ſmall performance in thoſe *Papers* hath redounded to the *benefit* at leaſt of *ſome*.

Meekneſs profeſſedly put off by Mr. B.

§. 10. "He profeſſeth not to put on the *Spirit of meekneſſe*, p. 10." (much indeed to his *commendation*) *but to come* "*againſt me with the Rod, Ibid.*" Yet he hath made ſo many *Rods* for *himſelf*, that I am even *weary* to *lay them on*. What I *ſaid* and *meant* only of the *Accuſer* of the *Brethren*, *Rev.* 12. 10. he takes unto *himſelf*, p. 10. and ſo is *Felo de ſe*: as if this were a *mark* of his being *faithful*, *choſen*, and *true*, (Ibid.) that he *hates his Neighbour* not *as himſelf*, though the *Refuſer of* ‖ Prov. 15. 32. *inſtruction* ‖ *deſpiſeth his own ſoul.*

§. 11. He is *content* to have his "*Cauſe tried by any ten noted* "*ſenior Sym-Presbyters, who ſince the times have been upon their* 1. "*Tropicks, have been leaſt of all Tropical*, p. 11." 'Tis well he acknowledgeth his *Cauſe ſo ill*, as to *ſubmit* it only to the *judgement* of his own *Dear Brethren* to whom he *Dedicates* 2. his *Book*. But 2. how came he to ſay, they have been leaſt *Tropical* ſince the *times* have been upon their *Tropicks*? Are *they* the Men that have *ſtood* their *ground*? Indeed S. *Hieromy* hath ſaid, *Bos vetulus fortiter figit pedem.* But did he not *tell* them in his *Addreſſe*, that they *adhered yet to one part of the* 39 *Articles*, implying their *Apoſtacy* from *all* the reſt? What was that which he call'd an *unchriſtian thing*, and *four things* more? How many *turns* and *removes* have *ſome* of them *made* ſince they *ſubſcribed* the *three Articles* which were contrived by Biſhop *Woolgift*? Since they owned the *Conſtitutions* and *Canons Eccleſiaſtical* agreed upon with the Licenſe of *Orthodox* King *Iames* in the *Synod* held at *London An. Dom.* 1603. and *commanded* to be *obſerved* under the *Great Seal* of *England*? Since they took their *Degrees* either in *Oxford* or *Cambridge*? Since the Day of their *Ordinations* when they were upon their *Knees*, and the Biſhops hand upon their *Heads*? Since they *Read Common Prayer* like other *Mortals*?

mortals? and preached ſome Sermons like other men? The time would fail me to ſpeak of what I will not here ſpeak of. And will he never leave jeering the very men of *his way?* But (3.) perhaps he had *need* to utter his fine *Clinch*, which he therefore mark't with *Italick letters*, and of which he is ſo *amorous* as to *repeat it verbatim p.* 48. *lin.* 7. 8. 9. (where he calls them *grave Incumbents* onely, as if he diſtinguiſh't betwixt *right* and *poſſeſſion*.) Had he not done better to have kept his *eſt whole*, then thus to have broken it upon his *friends? Tropicks* and *Tropical* would ſure have kept. 3.

§. 12. He concludes the *neceſſity* of *railing* in that he ought "*not to be a dumb Dog, nor to be toothleſſe at his tongues* "*end, and pens end*, and *that it is within his commiſſion to be* "*cutting. p.* 12. *lin.* 45.6.8] Thus he *ſqueezeth* the *Text* till blood comes from it. *Scripture* was ever made a *Leſbian Rule*, by which all ſorts of men have undertaken to ſet their *Errours right*. The very *Gnoſticks and Nicholaitans* pretended to it as much as any, but hardly ever was it put to *viler uſes*, then now by our *Correpterie Corrector*. becauſe *Titus* a *Biſhop* had the *ſharpneſſe of Rebuke* commited to him as part of his *Epiſcopal Cenſures*, (*Tit.* 1. 13.) *Mr.* B. a meere *Preſbyter* defends his *railing* and *ſlandering* againſt a perſon, over whom, he cannot pretend a *juriſdiction*. Which abuſe of this *Text* he ſeems to have *borrowed* from his *firſt Epiſtler*, with what ſucceſſe, or *Diſcretion*, we ſhall ſee more *hereafter*. Railing not warranted by Scripture.

§. 13. He is much pleaſed that our *Divines at the Synod of Dort were the viſible lawful Repreſenters of our Mother the* "*Church of England there. p.* 18.] I am very glad of this *confeſſion*, becauſe he adds *another* to it, *not many lines* after, "[*That when a motion did but ſeem to be made ſomewhat* "*prejudicial to the Hierarchick Flaunt of the Engliſh Church, they* (*our Engliſh Divines* in that *Synod of Dort*) *did unanimouſly enter their joynt atteſtation againſt it.*] 1. It ſeemes they were not ſo much againſt the *Remonſtrant*, as againſt the *Preſby-* Of our Divines at the Synod of Dort, and of the Synod it ſelf.

Presbyterian party. For (2.) They were so far at *agreement* with the *former*, that *Bishop Davenant* in his *Pacificatory* to *Duræus*, is very † *expressly for universal Redemption*; and saith that * nothing belongs to the "*Catholick and Fundamental faith* in *those points* of *Free-will and Predestination*, "*but this one thing*, [*that all good is from Gods Grace, and* "*all evil from our selves.*] Which as it is the *total* "*sum* of what I desired to be granted me in the two *Grounds of my belief and Book*, so it is also of what the *Bishop* there mentions. He saith too, that the word *Calviniſt* is rather "*a signe of a Faction then a badge of brotherly union*, and sets down [b] *Theses of Gods Decrees*, which are flatly *contrary* to many *Anti-Romonſtrants*, if not to all. So that whatever his opinions might once have been, he shewes *evident marks of his change*, as the *Primate of Armagh*, and other great ones have done, (as well as my very *inconſiderable self.*) Its very well known that in the *Synod* of *Dort*, the *Engliſh* were more *moderate* then the rest of that *way*, nay, sometimes opposite. *Bishop Hall* of late hath *publickly* shewed his *dislike* of all that party "who ascribe eternal misery to the "* *absolute will of an unrespective power*; and rebukes them for their *distinction* of a *positive and negative Reprobation.* (Which *Mr. B.* so much relies on *p.* 1.) he calls "it *blaſphemie* (as I did) *to make God the Author of Sin*, and pleads in *effect* for my whole *second* Chapter, (which *Mr. B.* hath so much railed at) yet he and *Bishop Davenant* were both at *Dort.* Besides, it is certified by a most *learned and pious* ‖ *person* of that *Synod*, that things were carried at *Dort* (somewhat *worse* then at *Trent* it self) rather by *violence*, then *Reason.* Their "*Arguments were all iron*; their *Syllogiſmes* no *other then Stocks and Fetters*, the *Pretor made the* "*Major propoſition*, the *Lictor was* the *Minor*, and the prison was the conclusion. 3. Besides, if those very few † of our men at the *Synod of Dort* were the *visible* "*lawful Re-*

† *Sentent. D. Davenant ij edit. Cantab. p.* 10. 11. *Bishop Davenant.*

* *P.* 27. *Edit. Lond. A. D.* 1641. *Edit. Latin: Cantab: p* 20.

a *Id. ibid. p.* 46.

b *Exhortat: to broth: Comm: c.* 11. *p.* 150.

Bishop Hall * *Select Thoughts one Centurie. Med:* 34. *p.* 102 103. 104. & *seqq.*

‖ *Argumenta omnia erant ferrea, & syllogiſmi nunmellæ ac compedes. Prætor majorem Propoſitionem, Lictor Minorem, & conclusionem faciebat Carcer: Episcop: in Vedel: Rhap. c.* 11. *p.* 216.

† Dr. Hall. D. Davenant. D. Carleton. Doctor Ward.

presenters

presenters of our Mother the Church of England, how much more were all Those who composed the *Catechisme*, the *Communion* Book, the 39. *Articles* of our English Church, to some of which some [a] *Articles* of the *Synod* at *Dort* have a most *evident Repugnance*? what shall we say of all those who composed our *Canons and Constitutions A.D.* 1603. which were ratified by the *learned* and *Orthodox King James* (as Mr. B. calls him when he thinks it is for his turn) to which notwithstanding *Mr. B.* and his *Masters* do stand in *perpetual opposition*? if so few men at *Dort* who were purposely called out by the same *King James* are to *denominate* the *judgement* of the *whole Church of England*, how much more may be said for the *Common-prayer*, which was not onely *subscribed* to by all our *English Divines at Dort*, but was *established* by *Law* and *Canon*, since the times of our *Reformation*, by no lesse then *five Acts of Parliament* in the dayes of *Edward the sixt*, and *Queen Elizabeth*? compiled by those *Reformers* who were not *persecutors*, but *Martyrs*? and held in practice during the time of no lesse then 4. *Princes*? (and tis well known that *Penry* for publishing of libels against the *Church Government*, was *indicted, arraigned*, and *executed* at *Tiburn*.) How much more for *Episcopacy*, which is not onely as antient as *Christianity* it self in this very Land, but was particularly *confirmed* by *Magna Charta*, and by no lesse then 32 *Acts of Parliament*? and in 42 *of King Edward the third*, the *first chapter enacteth*, that if any *Statute* be made to the contrary, it shall be holden for none. And in 25. *Edwardi* 1. *Chap.* 1. 2. *Magna Charta* is declared to be the *Common Law of the Land*. And I hope an *Ecclesiastical Constitution* whether divine or humane, is not the lesse *valid* for being *corroborated* by the whole *Civil power*. But 4. Our *English Divines* at *Dort*, as they were all for *Episcopacy* (and their *Authority* as valid in one point, as another,) so they were [b] opposite in that, and in other points, to other *Representers* of other *Churches*, even in that very *Synod*. And *Mr. B.* is so angry for one part of their *Dissention* as to jeere them very mannerly with their *Hierarchick Flaunt*, which the *most*

[a] *Confer Artic.* 31. *Eccl. Belg. in Act: Synod. part:* 1. *p.* 362. *cum Artic:* 36. *Eccl. Anglic. Item Thes:* 6, & 8, &c. *Genev. in Synod: Dordr: part.* 2. *p.* 132, 133. *cum Artic:* 2. 7. 15. 31. *Eccl. Anglic:*

[b] *Confer Thes:* 3. *sent. Theol: Mag: Brit: in Act. Synod: de Artic.* 2. *in part.* 2. *p.* 100: 101: *cum Thes:* 6. 8. *sent. Genev. ibid:* 132: 133:

Re-

Reverend Biſhop Hall did very learnedly aſſert againſt *Smectymnuus*, whom *Mr. B.* hath ill requited with this *Correptorie Correction* for his having requeſted *Mr. Kendal* to write an Anſwer to my *Notes*. Which yet none are ſo *credulous* as to beleeve, except the few who are not acquainted with ſuch mens *Rumors*. But 5. That a *Preſbyter* ſhould
5. accuſe thoſe *Biſhops* of ſo much *arrogancy* and *Pride*, as ſeems to be couched in that *Nick-Name* [*Hierarchick Flaunt*] is no more or leſſe ſtrange, then for *Corah, Dathan, or Abiram* to accuſe *Moſes and Aaron* of having taken *too much upon them*. What ſhall we think of the *Aërian* or *Presbyterian Flaunt*, which denieth a *ſupremacy* to all *Civil power* in all caſes and over all perſons, as well *Eccleſiaſtical*, as *Civil*? and for this very reaſon were never known to be quiet, any longer then they were flattered, or kept in awe? The *power* to *excommunicate* the *Supreme Civil Magiſtrate* was never arrogated by any, except the *Pope*, and the Presbyterian, in direct *oppoſition* to the 39 *Articles* of the *Church of England*, and to the *Proteſtant Hierarchie* by whom they were compoſed; and who never were known to *beard* their *Soveraignes*; a thing as natural to the *Scotiſh Preſbyterie*, as eating and drinking to other men. And what *affinity* (or *Identity* rather) there is betwixt the *Scotiſh* and *Engliſh Followers* of *Aërius*, their *League* and *Covenant* hath made apparent. If *Mr. B.* or his *Aſſertors* do think I cannot prove what I have ſpoken, let them ſay but the word, and I will try. I have not charged my *Margin* with *Citations* of *proof*, both becauſe I ſuppoſe it is not *needful* where there is ſo great a *Noteriety of Fact*, and becauſe my *ſupellex* is too *plentifull* to be but *tolerably* expreſſed in ſo *ſmall a Room*.

§. 14. He ſaith *Vox populi Vox dei. p.* 23.] if that is generally true, then is he himſelf the *unhappieſt man* that I have known. He hath forgot what he told us *p.* 6. that his *parrheſia in ſpeaking* "*hath procured him ſmall favour in the world*. And yet he would needs publiſh his *Correptorie Correction*. When he calls my perſon [*ſatanical Blaſphemer*, and my *writing* [*Diabolical ſtuff*,] he profeſſeth as "*neer as he*

can

"*can, to call things by their proper names*, p. 6. This the *people* calls *Railing*. And he concludes against himself, that the *voice of the people is the voice of God.*

§. 15. He calls *Vossius* his "*Pelagian History my Warehouse* "*to fetch Quotations out of*, p. 24.] Perhaps he had not known that there was any *such Book*, or that I made the *least use* of it, if I had not *publickly* inform'd him in my 25 page. What a cunning Man is this to finde out the knowledge of *some* things, by no other *Circumstance* then that of being *told*? but since he is so *ingratefnl* as to make an *ugly use* of the *knowledge* which I *gave* him, I may perhaps be *lesse liberal* another time. I was desirous to use *Vossius*, (not as Mr. *B.* hath used *Jansenius* and Dr. *Twisse*, and several others of that *stamp*, out of *pure necessity*, but) that the *Reader* might discern what was the *sense* of *Antiquity*, not only in my *judgement* (which is not *considerable*) but in the *judgement* of *learned Vossius*. To whom I added *many Testimonies*, though not the *Tithe* of what I could easily have done.

§. 16. He saith "*It was a Massilian Tenent, that they deni-* "*ed there was given unto any such a perseverance from which* "*they were not permitted to prevaricate*, p. 24.] Though this is nothing to the *purpose*, & hath been spoken of before, yet that his *Reader* may not be *abused* by his *bare Intimation*, I think it not amisse to say a little. 1. That *all* is not *erroneous*, or *Massilian*, which was said to be so at the *Synod* of *Dort*. 2. That I never *denied* the *Grace* of *Perseverance*; but said * on the *contrary*, that *that Grace* in the "*Elect doth bring them to a* "*most certain and infallible degree of blisse*. But 3. I question whether every one that hath *Sanctification* hath also that *Grace* of *Perseverance*. And to this S. *Austin* hath sure no *quarrel*, as appears by the [a] beginning of his Sixth Chapter *De bono perseverantiæ*. For 1. They are *holy* (in some measure) *before* they *have* or *pray* for the *Grace* of *Perseverance*. 2. If no *holy man* can *fall*, then no *need* of that *prayer*. 3. The *Grace* of *Sanctification* is one *Grace*, that of *Perseverance* another. 4. God doth not alwayes at the first grant *holy mens*

Of the Grace of Perseverance.
1.
2.
3.

* *Corrected Copy of Notes.* p. 66.

[a] *Cum dicunt sancti, ne nos inducas in tentationem, sed libera nos à malo, quid aliud quam ut in sanctitate perseverent precantur?* Aug. de bono Persev. c. 6.
1.
2.
3.
4.

prayers, but doth *exerciſe* their *vigilance*, and *excite* their *importunity*, and grants them *perſeverance* in their *courſe* of *well-doing* as a *reward* to their *vigilance* and *importunity* in
5. *prayer* for it. 5. Though in S. *Auſtin's opinion*, they that have the *grace* of *Perſeverance* cannot *fall* from that *grace*; yet they that have the *grace* of *regeneration* and *juſtification* may *fall* from that *grace*, as appears by the place which I had *cited* out of S. *Auſtin* in my p. 67. Now before Mr. *B.* had writ *againſt* my *Notes*, he ſhould have taken the pains to *underſtand* them, eſpecially what I had ſpoken, p. 65, 66, 67.

Of Lambeth Articles. §. 17. What he ſaith of the *Lambeth Articles*, and the "*Explanatory Articles of the Church of Ireland*, p. 24.] is
1. every whit as *impertinent*. For 1. They are not of the *Church* of *England*, which he profeſſeth to be for, though I
2. cannot gueſſe for what *reaſon*. 2. The *Articles* of *Lambeth* were ſuch an *Innovation*, as Queen *Elizabeth* was angry at, and commanded them *ſpeedily* to be *ſuppreſt*. Nor would King *James* be intreated to let them paſſe among the *Articles* of the *Church* of *England*, who rather *protected* Mr. *Mountague*, their great oppoſer. And we may very well *ſuſpect* the Man is *ſinking* irrecoverably, who catcheth ſo earneſtly at every ſuch *ſtraw*, to *ſupport* or *reſcue* his *drowning cauſe*.

§. 18. He tells us "*That in fidelity, though with much weak-*
"*neſſe he hath ſerved his Mother the Church of England now*
"*above theſe twenty years, in the work of the Miniſtery; and if*
"*he cannot prove that the Doctrines which he hath taught all*
"*along, contrary to what I deliver in my Book, are moſt agree-*
"*able to her faith, & that mine is as oppoſite to it as Heaven and*
"*Hell, he will be contented to be curſed by his Mother even*
1. "*with Anathema Maranatha*, p. 24, 25.] 1. Here is another *Specimen* of his *peculiar Logick*, which doth commonly conſiſt in ſuch a *ſtomackful affirmation*, that he is in the *right*, and I in the *wrong*. So the *Scotiſh Preacher* confuted *Bellarmine* in the *Pulpit*: ["*Bellarmine* ſaith *thus*, but *I ſay* the *contra-*
2. *ry*; *Where is he now?* 2. That he hath *ſerved* his *Mother with much weakneſſe*, is that which *no body* denies him the glory of:

of: but 3. with what *fidelity* we cannot possibly imagine. And 3.
how much the contrary, let *others* judge. But 4. how is the 4.
World concern'd to know, that Mr. *B.* hath been a Minister
above Twenty years? Must we be taught by an *example*, in
how *long* a *time* how *little* a *Proficiency* some Men can *make*?
It may here be *demanded*, whether in so many *years* he ever
preached against *Railing* or *Bearing false witnesse*? If he did,
how much was his *Correptory Correction* against his own
Doctrine as well as *Conscience*? 5. How *cruelly* and *Rashly* 5.
he hath proceeded against *himself* in his *Invitation* to an *Ana-*
thema Maranatha, amongst many *Instances* I shall give but
one. He is an *opposer* (to his poor *utmost*) of *Universal Re-* *Universal Redemption* asserted by the *Church of England.*
demption, asserted by his Mother in her *Liturgie*, *Articles* and
Catechisme. Or if he grant *Universal Redemption*, how can
he *doubt* of what I say against the *absolute Reprobation* of the
Antelapsarians, or the *Sublapsarians Preterition*? For if
"*Christ* died for *us men*, and for *our salvation* (as in the *Ni-*
cene Creed it is expressed by an *indefinite equivalent* to *univer-*
sal) or *for me and all mankinde*, (as the *Catechisme* hath it)
or for *all the sins* of the *whold World* both *actual* and *original*
(as she hath it in her *Articles*) how can the *greatest part* of
Men be absolutely *reprobated*, or but passed by *in Massâ*,
without *respect* unto their *actual sins*? For if that can be true,
Christ died not for them; the *passing by* being *contrary* to
the *giving* of *Christ*. Instead of which *these Men* do very
solemnly use God's *offering* of Christ (not *for* them, but) *to*
them. And this they would fain *reconcile* with the *full inten-*
tion of God Almighty, that they to whom he is *offer'd* shall
not possibly *have* him.

§. 19. He saith "*There is no question or difficulty, after* *Predestination Respective* confessed unwillingly by Mr. *B.*
"*what fashion, and upon whom that predestination is to be exe-*
"*cuted, p. 25. lin. ult. p. 26. lin. 1.*" This is as much as I desire.
For if *no question* is to be made *how*, and *on whom Gods prede-*
stination is to be executed, it doth instantly *follow*, that his
execution being *agreeable* to his *Decree*, it must be also with-
out *question*, that his *Decree* of *Reprobation* was to the *final*
impenitent and *unbelieving*; and that his *decree* of *election* was
to the *believing*, *penitent*, and *persevering*. Which is my *No-*
tion of Gods decrees.

Of Gods *Soveraignty and juſtice.*

§. 20. He ſaith "*That I and my party rob God of his Soveraign determining power, &c* p. 27." Unleſſe he means my *denial* of *God's* being the *cauſe* and *predeterminer* of *ſin*, I cannot gueſſe what he means. I plead for his *Soveraignty* and *determining power*, as much as *Scripture* pleads for them. But he doth not *exerciſe* his *Soveraignty* in *decreeing* to *puniſh* without reſpect unto ſin; and as he determines *all things* that are *good*, ſo he determines *nothing* that is *evil*. I appeal to the *Reader* where lyes the *Sacrilege*. In *me*, who *deny* the leaſt *cauſality* of *wickedneſſe* to the *Spirit* of *Holineſſe*? or in the *Correptory Corrector*, who will have him the *Determiner* of all *Events*, *juſt*, and *unjuſt*? But 2. our *Controverſie* is not, what God *may* do if he *will*, but what he hath *decreed* to do, and *therefore* cannot but *will* becauſe he hath *decreed* it, and *determin'd himſelf* by ſo *decreeing*; and by his word *revealed* to us thoſe his *determinations*. Which are *mercifully* and *juſtly* to *judge every man* (not according to his *merits*, as Mr. *B.* words it, but) *according to his* * *works*.

1.

2.

* Rev. 20. 12. Rom. 2. 6.

Of Gods being the Author of ſin, according to Mr B. *his* reaſon *to the* contrary.

§. 21. He ſaith that his party "*will clear themſelves to hold more then my ſelf, that God is no Author of ſin, nor can be. For that the very eſſe of ſin is meerly Privativum & nullam habet cauſam efficientem, ſed deficientem tantùm*, p. 33." Here our *Correptory Corrector* is fallen ſo *deeply* into the mire, as it will not be *poſſible* to fetch him *out*. For 1. If there is found to be an *efficient cauſe* of *ſin* (as I have proved there is) he concludeth *God* to be it, ſince he gives no *other reaſon* of his not being the *Author*, then that *ſin* hath *no efficient cauſe*. 2. He implyes that God is *ſuch a cauſe*, of which the *being* of *ſin* is *capable*, though not ſuch a *cauſe* as is competent to *that*, whoſe very *eſſe* is *meerly privative*. Elſe for what *reaſon* ſhould he render *ſuch* a *reaſon*? 3. If the *eſſe* of *ſin* is more then *privative*, (as I have proved *long ſince*) Mr. *Barlee's* only *Reaſon* ceaſeth, in default of which, he leaveth *God* to be the *Author of ſin*; he giving *no other reaſon* why he is not the *Author*. 4. The *Reaſon* which he *pretends* to give, is not taken from the *purity* and *holineſſe* of God and its *repugnancy*

The diſtinction of *Efficient* and *Deficient* Cauſe was before conſidered. Chap. 3. Sect. 28.

1.

2.

3.

4.

to

to the natnre of ſin, but from the *incapacity* of ſin it ſelf; as if upon *ſuppoſition* of ſins being *poſitive* and ſo *capable* of an *Author*, nothing could hinder *God Almighty* from a *capability* of being its *Author*. Or 5. If God is found to be the *Author* of that, whoſe very *eſſe* is *meerly privative*, as of *Darkneſſe*, *Blindneſſe*, and the like, (then which there is nothing more apparent) then, (notwithſtanding the Reaſon which *Mr. B.* gives) God may be concluded the *Author* of *ſin* too. Or 6. If his way of arguing were as ſtrong as he can *wiſh* it [*viz.* that God is not the "*Author of ſin*, becauſe "its *eſſe* is but *privative*, and hath not an *efficient* but *deficient cauſe*,] yet his condition is as *lamentable* as his very *Adverſaries* can wiſh it, (and I *heartily wiſh* it were better with him) for this would prove God to be the *Author of ſin*, as much as any thing elſe either is, or can be. And if it hath any force in it, it will prove that the *Devil* is not the *Father of lies*, nor *Cain the Author* of that *Murder* for which he is *deſervedly* and juſtly damned. 7. Why may not that which is *puniſhable* with *Death* eternal, be *ſomething*? and that which is *ſomething*, be effected? and that which is effected have an *efficient*? but *Mr. B.* hath confeſſed that ſin is ſomething, when "he made it the ob- [a] *Correp. Cor.* "ject of *Gods* [a] *decree*, of *Gods will*, of Gods eternal *Determi-* *p.* 73. "*nation*, and it cannot be nothing, which God hath [b] *abſo-* [b] *Id. p.* 78. *lutely willed to fall out*: and [‖] *voluntarily decreed*; and [‖] *Id. p.* 79. determined to be done. Not onely *Charity*, but good *Nature* forbids the farther proſecution of ſo unfortunate a writer, whoſe great ſtore of unskilfulneſſe may help excuſe him. For no *unskillulneſſe* is ſo bad, as to be *knowingly erroneous* without Amendment.

§. 22. His *Cylindrical* ἀδιαφορία, *or turn-pin Indifferency* *p.* 33.] he doth as little underſtand, as he doth [*his Euphues of the pia mater of my Braines p.* 19.] or his *plumbeous cerebroſities of the Church indoctrinated*, *p.* 70.] For what is non-ſenſe is *unintelligible*, it ſignifies nothing beſides the depth of the *ſpeaker*, and his very ſmall *Acquaintance* with *Greek*, or *Latin*. But that may otherwiſe be *Of Free-will.* 5.

diſ-

diſcerned by comparing the *Errors* of his *Book* with thoſe in his *Catalogue* of *Errata*, which to proſecute at large would make a very long *Chapter*, and ſtir up more laughter then would be perhaps for the *Readers eaſe*. It is pity that ſome men ſhould rather uſe a few *Bumbaſt* and *rumbling* words at a venture, then ſtay ſo long as to enquire after their *proper ſignification*. The paſſage which he *quoteth p. 64.* was fetcht from *Ieſus the ſon of Sirach*, whom perhaps he beleeves to have been one of the *prophane* ‖ *ſpawn of the Arminians*, many hundred of yeers *before Arminius himſelf* was born. And * *Walæus his Argument* in the *Margin p. 33.* [that if the *firſt man were* "*placed in æquilibrio to good and evil*, "*he would not onely have been Gods, but Satans Image*,] is ſo *incomparably ſhallow*, that none but a *Correptorie Corrector* could have thought it worth *citing*. For the image of *Satan* conſiſteth in the *preſſing motion to evil*, and not in an *Indifferency to good or evil*. If *Mr. B* thinks otherwiſe, he hath a better opinion of the *Devel*, then he ſeems to have of *Adam* in his *ſtate* of *Innocence*.

‖ *Correp. Cor. p. 28.*

* Si liberum arbitrium primi hominis conſiſtebat in illo æquilibrio affectus & inclinationis ad malum & bonum, tum ſane homo ante lapſum non tantum Dei Imaginem, ſed, quod impium auditu eſt, etiam ſatanæ Imaginem retulit. D. *Anton: Walæ. cont. Corvin. c. 6.*

That Mr. B. his Doctrine leadeth to deſpair by his own confeſſion

§. 23. He confeſſeth, that *their Doctrine would ſinck* "*men into the gulfe of Diſpair, if they did teach, that though* "*men did knock never ſo hard, heaven Gates ſhould never be* "*opened unto them p. 34.*] yet it is part of their *Doctrine*, ‖ [that "*that no man can poſſibly commit leſſe ſin then he committeth,* "*or do more good then he doth, becauſe God hath preciſely* "*decreed from eternity that both be done as they are done.*

‖ Nec plus boni facere poſſumus quàm facimus, nec plus mali omittere.

"And that it is † *fatally conſtituted*, both *when*, *and how*, "*and how much every one of us ought to be pious, or not to be pi-* "*ous.* It is another part of their *Doctrine*, *that all the care* "*and diligence which men can uſe towards the attainment of*

quia Deus utrumque, ut fic fiat ab æterno præciſe decrevit. *Piſcat: ad Amic: Dupl: Vorſtij: p. 116.* † Fataliter conſtitutum eſt, quando, & quomodo, & quantopere, unuſquiſq; noſtrum pietatem vel colere vel non colere debeat. *Id: ibid: p. 228.*

Salva-

a *Salvation* is *vain* and *frustrate*, *and rather* a *hurtful then* "*helpful to them that are without faith.* And *Mr. Calvin* referreth the *irrensediable misery of* "*the sons of Adam* [*ad* b *solum Arbitrium divinæ voluntatis*] to the *sole or onely or meer will of God*, as if he were afraid, that a mans own will should be any cause of that *corruption*, which is alleaged to be the cause of *Damnation*. For such is the *Question* to to which he there answers, and makes a *Grant*. "*Q. Were* "*not men predestined by the ordination of God to that* * *cor-* "*ruption which is alleaged as the cause of* Damnation? *w'en* "*therfore they perish in their corruption, they onely suf-* "*fer the punishment of that Calamity into which Adam fell* "*and into which he drew headlong his Posterity with himself, by* "*Gods Predestination. Truly* (saith *Calvin*) *I doe confesse,* "*that all the sons of Adam did fall into the misery of this con-* "*dition in which they are bound* [*and fettered*] *by the will of* "*God. And this is that which I said at the beginning, that* "*we must alwayes have recourse to the sole Decree of Gods* "*will, the cause of which lies hidden within himself. I* will here observe but two things. 1. That the *Question* was not made of any other corruption then that of sin, *viz.* the *cause of Damnation*. 2. That such as are *absolutely reprobated or passed by* in *Adams loynes*, and had not Christ as a *Ransom* intended for them, cannot "enter *heaven Gates though they should knock never so hard*; that is, upon supposition, that they should knock, which whether they can or cannot, they cannot enter, if they are *absolutely excluded* by *unconditional Reprobation*. Which being the *Doctrine* of *Mr. B.* and of his *Teachers*, he hath confessed it to be bloody, as leading men into the *Gulf* of *Despair*.

a Dontelock *adverss: Castell: p.* 171.
b *Calvin: Instit. l.* 3. *c.* 23. § 4. *fol.* 323

Nonne ad eam quæ nunc pro damnationis causâ obtenditur, *corruptionem*, dei ordinatione prædestinati ante fuerant? quum ergò in suâ corruptione pereunt, nihil aliud quàm pœnas luunt ejus calamitatis, in quam ipsius prædestinatione lapsus est *Adam*, ac posteros suos secum præcipites secum traxit. fateor sanè, in hanc quâ nunc illigati sunt, conditionis miseriam dei voluntate deciddisse universos filios *Adam*. Atque

id est quod principio dicebam, redeundum tandem semper esse ad solum divinæ voluntatis Arbitrium, cujus causa sit in ipso abscondita.

§. 24. He hath a *strangely weak and false* assertion of *A. Rivet* in the *Margin* of his 38. page, which "*he saith will* "*prove most unavoidably true*," *viz. that they who affirme an* * Qui affir-

Of Rivets Argument.

mant Inclinationem ad peccandum etiam ante lapsum, in Deum Naturæ autorem omnem peccati culpam, conjiciunt cùm inclinatio talis vitiosa non esse non potuerit, quæ tamen fuerit à deo necesse est, si ante lapsum detur, &c. *Rivet: Disp:* 2; *Thes:* 2. "*in-*

" *inclination to ſin before the fall*, do lay all the fault of the " ſin upon *God the Author of nature, ſince ſuch an inclina-* " *tion cannot but be vitious*, which yet muſt needs have *been* " *from God, if it were before the fall* p. 38.] But here I demand. Had not *Eve* an *inclination* to *the forbidden fruit*, before ſhe eat it? was it not fair to look on? and did not this *incline* her eye? was it not tempting to the *Taſt?* and did not that *incline* her palate? had ſhe not a body of *fleſh* and *blood*, *inclinable* to its *proper material objects*, as well as a *ſoul*, or *ſpirit*, *inclined* to *obedience*? if before ſhe ſinned, ſhe was not *inclinable* to *ſin*, how then did ſhe *ſin*? was it without or againſt her *inclination*? if her ſin was voluntary, and not committed of neceſſity, (or whether ſhe would or no) ſhe had an *inclination* to which ſhe *yielded*, and *thereby ſinned*. And which if ſhe had *reſiſted*, ſhee had
2. not falne, but been *victorious*. 2. Her *meere inclination* to ſin was not her ſin; for if it were, ſhe ſinned before ſhe *ſinned*. And if her *inclination* to her *firſt ſin* were it ſelfa *ſin*, there would be ſomething [*primo prius*] *before the firſt*, and the *firſt* would be ſecond, which would imply a contradiction. There would alſo be an *inclination* to that *inclination* (as there muſt needs be to every *voluntary and wilfull ſin*) which would infer the abſurdity of *progreſſus in infinitum*, if *inclinatio ad peccandum* were *ipſum peccatum*, nor would there be any diſtance betwixt the *way*, and
3. the *journeys end*. 3. It is not a *ſin* to be *hungry*, (for ſo was Chriſt) nor to be *tempted*, (for ſo was *Chriſt* too.) But tis a ſin to do what is *forbidden*, or not to do what is *commanded*. *Adam* & *Eve* were *forbidden* to [a] *eat* and to [b] *touch*, not to be *inclinable* to either of them. 4. * Whence was the ſin, if there was no *inclination*? not *from Eve her ſelf*, who if ſhe had *no inclination*, had no temptation from within; not from the *Devil*, whoſe *Temptations* have no force, if contrary to all our *inclinations*. He tempted our *Saviour*, but could not poſſibly prevail, becauſe he had not inclination to any the leaſt *evil*. So that according to *Rivet*, and *Mr. B.* the ſin of *Eve* was from *God alone*. For they affirm two things,

a Gen. 2. 17.
b Chap. 3. 3.
* How God inferred to be the Author of Sin by *Rivet* and *Mr. B.*

things; "First that her very *inclination* to sin was (*p*) *vitiosa*, and Secondly, that of *necessity* it was from (*q*) *God*. So that unless they can prove that *Eve* had no *inclination* to *sin* before she *sinn'd*, they must confesse they make *God* to be the (*r*) *Author* of *sin*, upon the *ground* on which they say, that *others* do it. And besides this *violentum* which Mr. *B.* procureth to himself, it must be *remembred* 5. That these Men who do not *allow* an *inclination* to *Eves first sin*, do yet contend for a *necessity* of its being *committed*, and do ascribe that *necessity* to Gods absolute Decree. And yet 6. Mr. *B.* (*s*) accuseth *me*, for meerly asserting the *power* of *resisting the grace of God*; and farther calls it a *sinful power*, although it is of *Gods giving*. The power to *sin* is very *innocent* while not *reduced* into *act*. For *Adam* and the *Angels* were very *innocent* before they *sinn'd*; and they had *power* to *sinne* before they *sinned*; how else *could* they *sinne*? had they been *able* without the *power*? and was not God the *Author* of *all*, with which they were indued *before* they *sinn'd*? So that if the very *power* to sin is *sinful* (as Mr. *B.* saith) Mr. *B.* makes *God* to be the *Author of sin*. Unless he can prove (by way of *subterfuge*) that a Man can *sin* without the *power* to *sin*, or that he hath not the *power* to *sin* before he *sins*. That *Potentia* is not *Frior actu*.

§. 25. He accuseth me of saying, "That *Infants are* * *harmlesse notwithstanding original sin*, and that *none in the world dying Infants are* † *damn'd*, in his p. 39." But First in my pag. 9. which he citeth, there is not any such thing. And Secondly if there were, it were not lyable to *Reproof*. Nay, Thirdly, how could Mr. *B.* defame himself *more*, then by denying *Infants* to be *harmlesse*, or by affirming that those *harmlesse* things are *damn'd*? he had been lesse *cruel* to himself if he had call'd himself *Pelagian*, *Massilian*, *Arminian*, or the like. For if Mr. *B.* is one of *those* who are *fast bound*, *chosen and true*, (p. 10.) and who cannot *possibly fall away*, (p. 35.) why should *Infants* be *sentenc'd* by him to *Hell*, who never were guilty of any *railing*, or of bearing *false witnesse* against their *Neighbours*? And if *Infants* may not be termed *harmlesse*, who never *injured* any Man *living* in *thought*, *word*,

p Cùm talis Inclinatio vitiosa non esse non potuerit.

q Quæ tamen fuerit à Deo necesse est. *A. Rivet. apud Correp. Corr.* p. 38.

r Qui affirmant inclinationem ad peccandum ante lapsum, in Deum naturæ Autorem conjiciunt omnem peccati culpam. *Id Ib.*

s *Correp. Corr. pag.* 217. his words are, *that I stand up for a miserable lying, sinful power of resisting Gods grace.*

* P. 39. *lin.* 29, 30.

† P. 39. *Init.*

1. 2. 3. of *Infants* being *harmlesse* and in a *savable condition.*

word, or *deed*, what hope hath Mr. *B.* that we ſhould term him a *harmleſſe Man?* Muſt the *hainous Malefactors* be placed in *Heaven*, whileſt *thouſands* of *Infants* are *adjudged* to *Hell*, who did *no evil actually*, neither was *guile found* in
t Job 1.1,8. their *lips*? If *Job* is ſaid to be (*t*) *perfect* and *upright*, *fearing God, and eſchewing evil*; if *Zachary* and *Elizabeth* are
u Luke 1.6. ſaid to be (*u*) *righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſſe*; if *David*
w Pſal.86.2. ſaid of himſelf that he was (*w*) *holy*; if Chriſt *commanded* his
x Mat.10.16. *Diſciples* to be (*x*) *harmleſſe* as *Doves*; and S. *Paul* his *Phi-*
y Phil.2.15. *lippians*, to be *blameleſſe* and (*y*) *harmleſſe*; why ſhould I be reproached for ſaying that *Infants* were *harmleſſe* things, who are ſure *more harmleſſe*, then *Job*, or *Zachary*, *David*,
z Mar.10.14. or the *Philippians*? If our *Saviour* was ſo *tender* of *little children*, as to be *much* (*z*) *diſpleaſed* with his *Diſciples* for
a Mat.18,1, 2,3. being *leſſe tender* then they ought; if he propoſed a (*a*) *little childe* as an *emboleme* of the *greateſt in the kingdom of heaven*, and told his *Diſciples*, that *except they were converted*
b Verſ.3. *and did become as little* (*b*) *children, they ſhould not enter into the kingdom of heaven*; and bid them *take heed that they*
c Verſ.10. *did not deſpiſe one of thoſe little ones, becauſe* (*c*) *their Angels in heaven do alwayes behold the face of God*; if he ſaid of *little children* (as *little children*) that the *kingdom of God* is compo-
d Mar.10.14 ſed *of* (*d*) *ſuch* (of *ſuch* in *Age*, or ſuch in *Innocence*, that is to ſay, in *ſimplicity*, and *inoffenſiveneſſe* of minde) and farther added, that *whoſoever ſhould not receive the kingdom of God as a little* (*e*) *childe* (that is with *meekneſſe*, and *malleableneſſe*, *ſelf-diſtruſt*, and *reſignation*, andſole *dependence* upon *Chriſt*, like that of an *Infant* upon the *Mother* or the *Nurſe*,) *ſhould*
e e Verſ.15. *in no* (*e*) *wiſe enter therein*; *if he took them up into his* (*f*) *arms*,
f Verſ.16. *put his hands upon them, and bleſſed them*, and that becaule they were *little children* (whether their *parents* were *believers*, or *unbelievers*, or *believers* only in *part*,) how is it *honourable* or *ſafe* for Mr. *B.* to give ſuch *Correptory Correction* to *Millions* of *Millions* of ſuch *Dove-like* ſoules, as to be *willing* to have them *burning* in a *bottomleſſe lake* of *Fire* and *Brimſtone*, and that *for ever*, meerly for being the *poſterity* of *Adam*, (which yet they *could not but be*) and ſo *polluted* with

that

that *ſin* which is called *Original*, becauſe it never was *actually committed* by them, and for the *expiation* of which their *Saviour* died? Let every Man judge of Mr. *B.* his *opinions* touching the *irreſpectiveneſſe* of Gods *Decrees*, by the *monſtrous aſſertions* to which they lead him. Amongſt *many* of which *this ſure* is *one*, [That ſuch *great ſinners* as he cannot but *confeſſe* himſelf to be, (unleſſe by a *denyal* he will become the *greater ſinner*) are *pretious veſſels of election*, and *cannot* (by any *means poſſible*) fall *finally* from *grace*, whil'ſt the far *greater part* of *Infants* are *veſſels of wrath*, though *incomparably better* and more *harmleſſe*, and ſo more *lovely* before *God* and *Man*, then ſuch as *hate* and *perſecute* their *Fellow Chriſtians*.

g So ſaith our *Mother the Church of England*, Artic. 31.

§. 26. He ſaith "*I have a care of pouring out a world of* "*humane Rhetorick in the very words which mans wiſdom* "*teacheth. But none at all of any ſpiritual* Logick; *which art* "*I no where exerciſe unleſſe in drawing up a cracked Syllogiſme* "*of four terms*, p. 43.] If I have done *ſo*, as he ſpeaks, it is *more* then I *know*; and how *he* ſhould *know* it I cannot *imagine*, ſince I am ſure I *never told him*. 'Tis true indeed that in my Book I did not ſay, I *wot*, I *wis*, and I *trow*. But that was no argument that I took any *care* of *pouring* out a *world* of *humane Rhetorick*. What care he took I cannot tell, but he hath *pour'd forth a world* of moſt *inhumane* and *cruel Rhetorick*, in the very words which *mans wilfulneſſe* (I cannot ſay *mans wiſdom* teacheth: for to have called me *Dragon*, *Sorcerer*, *Satanical Blaſphemer*, *the child of the Devil*, and my Book a *Noon-day Devil*, was I think no part (no not ſo much as) of *humane wiſdom*. But 2. If a great deal of *Rhetorick* were a *fault*, either as being *Rhetorick*, or as being a *great deal*, Mr. *B.* might accuſe the *Epiſtles* of S. *Paul*, and *Pſalms* of *David*. And if the *fault* lyes in the *humanity* of the *Rhetorick*, as that is oppoſed to *divine*, Mr. *B.* is more *guilty* then any Man I ever *read*. He is as *rhetorical* as he is *able*, as appears by the *pleaſure* he takes in *clinches*. Such as [*Notes* of no good *Note*. *Courted* at *Court*. Φάσις and *Face*. *Fulgent* and *Fulgentius*. *Prefaces*, *faces*, and *outfaces*. *Claſſes* and *claſhing*. *Tropicks*,

1.

2.

and *Tropical*. *Polite* and *Politick*. *Stick* and *stickle*. *Prosperous* and *prosper*.] With other such *elegancies* & *rhetorications*, wch some little children of *six yeers* old have not been able to *endure*. But 3. It is *worthier* a Readers *patience*, to consider the *crackt Syllogisme* of *four Termes*, which he saith *I pin on the Apostle* in my 19 Page. How far from *truth* and *ingenuity*, or but *tolerable skil* in the *Art of Reasoning*, how much to the *injuring* of S. *Paul*, and to the *pitiful betraying* of his *own Cause*, will be as worthy our *observation*, as any one *misdemeanour* in all his *Book*. The whole case lyes thus. I did in the 19 Page of my *Notes* prove the *universality* of *Christs death* from those words of the *Apostle* [*If one died for all, then were all dead*, 2 Cor. 5. 14.] Where [*That all were dead*] is the thing *to be proved*; and [*that one died for all*] is the *Argument* or *Medium*, whereby to *prove* it. And that this *later* being the *Antecedent*, as that *former* the *sequel* of the *major proposition* of a *Hypothetical Syllogisme*, the *former* could not but make the *minor*, and the *later* the *conclusion*, (and both of *necessity*, without my *help*,) as every *child* must needs know who hath but *dipt* into any *Logical System*. And if Mr. *B.* will but *try* to make such a *Syllogisme*, he shall finde by *experience*, that (let him do what he *can* to the *contrary*) the *Antecedent* of the *major* will make the *minor*, and the *sequel* of the *major* will become the *conclusion*. Therefore said I very *truly* (what Mr. *B.* doth not *gainsay* with any the least *pretense* of *reason*) that *the Apostle* in that Text doth *argue thus*,

3. *Of universal Redemption*, already spoken of. Chap. 3. Sect. 23.

If one dyed for all, then were all dead.
But one dyed for all (that *must* be the *Assumption*)
Therefore all were dead.

So that had there been the *Fallacy* of *four Termes* in that *crackt syllogisme* (as *Mr. B.* hath been unskilful enough to call it) it must have been objected against *S. Paul*, whose way of arguing that was, and not against me, who was but *his Echo*. Which because *Mr. B.* may be *unwilling* to *understand*, it may perhaps be worth while 4. To make him *understand* it against his will. For although it doth lie in any mans *power* to *dissemble*, and to *persist* in a denial of what he *inwardly* doth *acknowledge*, yet there are very many *cases*

4.

wher: n

wherein he cannot be *ignorant* although he *would*. *E.G.* Mr. *B.* cannot be *ignorant*, what is *commonly* meant by [*If*, and *Then*,] when in the *ſame propoſition* the firſt is *conditional*, and the ſecond *illative*. Next he cannot be *ignorant*, that they are *both* uſed as *ſuch* in our *Apoſtles propoſition* [*If* one dyed for *all*, *then* were *all* dead.] Again he cannot be *ignorant*, that in caſe it were *falſe* [that *one died for all*,] it might alſo be *falſe*, [*that all were dead*.] Becauſe the *later* is *inferred*, by our *Apoſtle*, upon the *ſtrength* and *preſuppoſal* of the *former*. And ſo unleſſe *Mr.* B. will turn *Pelagian*, and deny that *all were dead*, (without the exception of any one,) he muſt confeſſe that *all were died* for (in the ſame *notion* of the word *all*,) or if to *eſcape Pelagianiſme* he ſhall ſeek to creep out at another *Crevice*, by ſaying that [*all*] in the *ſequel*, is more *univerſal* then in the *Antecedent*, he will accuſe St. *Paul* of *deceipt*, or ignorance, of a *groſſe equivocation*, or a *want* of *skill* to ſpeak *good ſenſe*, which no *Pelagian* was ever ſo *wicked* as to *attempt*. For the evidencing of which (*to ſuch as are of his ſize*,) let us 5. Behold *St. Pauls words* as they make an *Enthymeme* (which is as *ſound* a *form* of *Argumentation* as any *diſputant* can uſe:

One died for all,
Therefore all were dead.

If the word [*all*] in this *Enthymeme* is not *univocal*, as (*Mr. B.* ſaith it is not) the *Apoſtles meaning* muſt needs be one of theſe two. [One died for * *ſome onely*, therefore *ſome onely* were dead] or [one died for *ſome onely*, therefore all were dead without *exception*.] If *Mr. B.* will have the *former*, he makes St. *Paul* a *Pelagian* before that *Hereſy* had a *Being*; And if the latter, he makes that "*mighty ſpiritual Logician* (as he hath called him *p.* 43.) to *infer* an *univerſal* from a *particular*. Which how *illogical* it is, I need not ſay. But 6. *Mr. B.* hath *one ſhift more in his p.* 106. whereby he hopes to *evade* or *evacuat* the conquering force of that *Text*. The *poor ſum* of it is this, that when the *Apoſtle* ſaith [*all were dead*] he means not dead *in treſpaſſes and*

* Note that *Mr. B.* (in his p. 106.) doth ſay that [*all*] in this as in other Texts, doth onely ſignifie [many.] that is, the *Elect*. Who in reſpect of *all*, are but ſome; and in reſpect of the *Reprobates*, are but a *few*.

and ſins, but (on the *contrary*) *dead unto ſin*. But this is to *flownder* and not *eſcape*; ſuch an endeavour of evaſion, as
1. doth but intangle him ſo much the more. For 1. It ſhews him (againſt his will) a notable Friend to the *Pelagians*, whil'ſt he labours to rob me of the force of that *Text*, which,
2. as I underſtand it, is moſt *expreſsly* againſt them. Next, it ſhews him to be *careleſs* what becomes of the *Context*, if that Text by any *means* may be but *wreſted* to his uſes. For the *obligation* lying upon us from the *conſtraining love of Chriſt* (which the *Apoſtle* there ſpeaks of) is ſeen in *this* more eſpecially, that *Chriſt died* for us even then, when we were all *dead in treſpaſſes and ſins*, when we ſtood in
3. perfect need of his *vivification*. 3. I ask him, how *Chriſts Death* can *preſuppoſe* or *conclude* our being *dead to ſin*, when it is ſaid in the *ſame place* to be in order to that end, that we *ſhould not henceforth live unto our ſelves*, that is to ſay,
4. that we ſhould *die unto ſin*? 4. If *Chriſt died for them onely* who are *dead to ſin*, then the *object* of *Gods decree*, and ſo of Gods giving *Chriſt*, is not *man* as *man*, nor *lapſed man* as *lapſed*, but the *mortified Regenerate man* in as much as he is regenerate, which is directly againſt the *Doctrine* of *Mr.*
5. *Barlees* own *Maſters* the *Sublapſarians*. 5. If the word [*all*] in this place [then were *all dead*] doth onely ſignifie a *few* (for the *Elect* are very *few*, in reſpect of the Reprobates) what place of *Scripture* can *Mr. B.* alleage, affirming *all to be dead in Adam*, which may not *thus* be *avoided*? and for how much a *leſſer reaſon* then this (indeed for *no reaſon* at all) hath the *ſtupendous Grotius* been called *Socinian*? much more might be ſaid to ſhew the *abſurdity* of *Mr. B's Anſwer*, and the force of the *Argument* from that *Text*, which
7. is yet found to be capable of no *other Anſwer*. 7. I will now return to his *former ſhift* of ſaying that *all* doth onely ſignifie *many*, when *Chriſt* is ſaid to *die* for *all*. The *abſurdity* of which as I have ſhewed many wayes, ſo may it be ſhewed many more. As 1. From other places of
1. *Scripture*, where the *Death of Chriſt* is ſo *univerſally* ex-
(*a*) Joh: 4.42 preſſed, as to exclude the leaſt *exception*. He died for *all*,
(*b*) 1 Joh. 2.2. that is for the (*a*) world, for the (*b*) *whole world*, for (*c*) *every*
(*c*) Heb. 2.9.

man

man, for them that are capable of (*d*) *periſhing*, for them that (*e*) *deny him* and are *damned*. Texts ſo very much prevailing with *Junius* and *Tilenus*, as to make them *acknowledge* the *Antient Fathers diſtinction* (which *Mr. B.* derides ſo often) *of Gods Antecedent or conditionate will.* 1. That *no man ſhould periſh.* 2. That (*f*) *all ſhould come to repentance.* Which doth infer *ſufficient Grace to every man in the world*, as *Proſper* a hundred times confeſſeth, and of late even *Junius* as well as *he*. 2. From the *nature* of the word ἀντὶ *pro*, For,] which needs muſt note either the *end*, or the *effect*. In reſpect of this *later*, he *died effectually* for *none* but the *elect*; becauſe they onely do believe, and obey, and *ſyncerely repent*, and *perſevere unto the end*, which are the *Conditions of the* Covenant betwixt us and *Chriſt*, and the *reſpective Qualifications* in the *preſcience* of which we were *Elected*. But in reſpect of the *former*, He *died intentionally for all and every one*, even for them that forſake him, "whom he never *forſaketh*, * untill he is *forſaken* by them. (As *Proſper* ſpake in his *anſwer* to one of *Vincentius* his *Objections*, who yet of all mankinde is the leaſt ſuſpected to be *Pelagian* by our *Correptorie Corrector* and all of his way). The *goodneſſe* of God would have *continued* even on *them*, (*a*) if they *had continued in his goodneſs* (as *St. Paul* expreſſeth the *condition* upon which the *promiſes* of God are made) (*b*) *The Lord is with us, whil'ſt* "*we are with him. If we ſeek him, he will be found of us.* "*But if we forſake him, he will forſake us* (as *Azariah* ſpake by *the ſpirit of God.*) In the *former* notion of the word [for] as it noteth the *effect* of our Saviours death, he is ſaid to *lay down his life for the* (*c*) *ſheep*; and to have *given himſelf for his* (*d*) *Church*. But in the *later* notion of the word [for] as it noteth the *end*, and by conſequence the *intention* of our Saviours Death, he is ſaid to be the *propitiation for the ſins of the whole* (*e*) *world*, and to have *taſted Death for* (*f*) *every man*. Thus the double notion of the particle [*for*] ſhews us an *eaſie reconcilement* of ſeveral *Texts* which may *outwardly ſeem* to *diſagree*. And if our *Correptorie Corrector* can neither prove another *uſe* of the particle [*pro, for,*] nor

d Rom. 14. 15. 1 Cor. 8. 11.
e 2 Pet. 2. 1.
f 2 Pet. 3. 9. 1 Tim. 2. 4.

2.

* Deus prius quam deſeratur, neminem deſerit. & multos Deſertores ſæpe convertit. *Proſper Reſpon. ad 7. object. Vincent.*

a Rom. 11. 22.
b 2 Chron. 15. 2

c John. 10. 15.
d Eph. 5. 25.

e 1 John 2. 2.
f Heb. 2. 9.

nor evade thoſe *abſurdities* which have riſen from his *Doctrine*, and *Wayes of proof*, I do conceive he is *obliged* to make a *publick Recantation*.

§. 27. He ſaith, *Fulgentius makes it his buſineſſe to confute* "*my Second Chapter, where he largely proves, that though* "*God do not predeſtinate men to ſin, yet he doth to their pu-* "*niſhment for ſin.p.*43. Yet this is *pleading for my ſecond Chapter*, and not *againſt it*. For ſure *[*ſupplicium*] *puniſhment ſuppoſeth ſin*, and ſo Gods *Predeſtination* of *ſinful men* to *puniſhment* muſt needs be made in *intuition of ſin*, which to prove, is the *buſineſſe* of my *ſecond* and *third Chapters*; but *Mr. B.* takes his uſual *liberty* of calling things as he *pleaſeth*. A *reſpective Decree muſt be no Decree at all*, when he has *need to begg* the *Queſtion*. He will not allow me to ſay (in my *ſecond Chapter*,) *that the*]*ſin* which God *willeth* not is the *Cauſe* of the *puniſhment*, (which *God willeth onely* for *ſin*, not for it ſelf.) And yet he cites a *ſaying from Dr. ‖Twiſſe*, "*That ſin is acknowledged to be the cauſe of the will of God* "*in reprobation, quoad res volitas, in reſpect of the puniſh-* "*ment willed thereby*] If I had ſaid that *ſin* had been the *cauſe* of *Gods will* in any *reſpect* whatſoever, (as *D. Twiſſe* hath done) *Mr. B.* would probably have called it *blaſphemy*; becauſe *Gods will* is † *himſelf*, and the *cauſe* is ever before the *effect*; but nothing is *before* the *will of God*, and therefore *nothing* can be the *cauſe* of it. But if the meaning of that *Doctor* was onely this, that ſin was that thing in reſpect of which, or for whoſe *ſake*, the *puniſhment* of the *ſinner* was *will'd* by *God* in his eternall *Decree of Reprobation*, there is ſenſe and *Truth* in what he ſpake. And ſo he grants the whole *Theſis* againſt which he diſputeth, *viz.* [That *Gods Decree of reprobation is reſpectve.* and *conditional*,] So our *Correptorie Corrector* is fain to do when he allows the *diſtinction of Gods Antecedent* and *conſequent will*, with this *proviſo*, that it be *quoad res volitas*, and what *Remonſtrant* did ever think *othe wiſe*? for they that ſay that *Gods decree of Reprobation* is *reſpective*, muſt underſtand ſomething in the *ob ect*, in *reſpect* of which it is *reſpective*. And what can that be but *Sin*, which every *puniſhment* doth *preſuppoſe*? ſo that if *Mr. B.* or *Dr. Twiſſe* him-

* Prædeſtinatos affirmat Auguſtinus non ad delictum, ſed ad ſupplicium. &c. *Fulgent. l.*1. *ad Monim.*

Reſpective Decrees proved from *Dr. Twiſſe* his own words.

‖ *Dr. Twiſſe againſt Mr. Hoard p.*49. *cited by Mr. B. p.*144. & 145.

† *Quicquid dicitur de Deo eſt Deus.*

himself would not *gainsay* sometimes out of *distaste* and *Animosity*, what they sometimes *say* when driven to it by *necessity* and pressing *urgency* of *discourse*, a great *part* of our *difference* would be at an *end*; and Mr. *B.* hence-forward would write no more *Volumes* against *himself*.

§ 28. He saith they "*deny God to be the* * *Author of sin*, "*whilst they repeat it at every turn, that sin hath no efficient* "*cause*, p. 55.] How many very grosse *absurdities* do arise from *this* poor *Salvo*, I have shew'd *before*, and must not here make *repetitions*. I shall only *adde*, That Mr. *B.* and Dr. *Twisse* do ascribe to *God Almighty* an *efficacious permission* of *sin*, and when they say he *willeth* and *decreeth sin*, they say that will is *efficacious*. We know that *permission*, although *active* in *sound*, is *passive* in *signification*. For to *permit* is to *suffer*, or not to *hinder*. So that when they say, an *efficacious permission*, they say in effect, an *active passive*, a *positive negative*, a *forcible not-hindering*; and why should *non sense* be *spoken*, and *studied*, or the *known sense* of *words* be purposely *abused* and *perverted*, if men were not *conscious* to themselves of some *foul* Doctrine which must thus be *cover'd* and disguized? but the *disguise* is so *grosse*, that it stands in need of a *disguise*. For Dr. *Twisse* affirmeth that his *efficacious permissive will* doth *act* as *irresistibly*, as when it is *effective*, (which I have also shewed *before*,) and how are they *thank-worthy*, who *deny* that *blasphemy* in one *mode* of speaking, but *assert* it in *another*? *efficacious* and *efficient* do differ no more then *Potentia* and *actus*. And 'tis as *bad* a thing to say, *God* hath the *power* to *effect sin*, as to say, that *he effects it*. But I have shewed that those men do use *both wayes* of discovering themselves. And to *deny* from the *Presse* what from the *Presse* they have *affirm'd*, is but a new *aggravation* of their *impiety*.

* See what hath been said before. *Chap.* 3. *Sect.* 28. & 34.

§. 29. The many *Texts* of *Scripture* which he *musters* and "affirmes *to go* * *beyond the highest expressions of my bold or* "*moderate blasphemers*, *pag.* 56. *lin.* 7, 8. *&c.*] are as *unlike* those of their *Writers*, as Mr. *B.* is unlike *Job*. And since Mr. *B.* hath not *dared* to make the *parallel*, by matching their *expressions*

* *P.* 56. *lin.* 18. 19. *Scripture vindicated* from *making God the Author of sin.*

preſſions with the *expreſſions* of *Scripture*, leſt his *Reader* ſhould *diſcern* the very *ſtrange difference*; I will not be ſo *ſevere* as to do it *for* him, unleſſe he ſhall *provoke* it from me by *perſevering* in his *offenſe*. Let him only *conſider* (with *fear* and *reverence*) that if what he here ſaith of thoſe 7 *texts* cannot be proved to be *true*, (as I am *ſure* it *cannot*) the *wit* of *Man* cannot *excuſe* him from the *greateſt blaſphemy* that can be ſpoken. For ſome of his *Maſters* have ſaid that "*God* "(*l*) *effecteth ſin*, and that (in plain *terms*) he is (*m*) *the Au-* "*thor of ſin*, and (in ſome reſpect) *that ſin doth* (*n*) *pleaſe him*, and ſome have ſaid *worſe*, if *worſe* may be. And therefore (as Mr. *B.* hath confeſſed in his *Margin*) our *Engliſh Divines* at the *Synod* of *Dort* were for the *publick rejection* of ſuch (*o*) *ſcandalous expreſſions* in the *Calviniſtical writings*, whereat the *weak* might *ſtumble* and *fall* down into *ſin*. Nor was it their *fault* that they were *outvoted* by the other part of that *Synod*, who *refuſed* to *admit* of any ſuch *Reformation*, (upon ſuch like *Reaſons* as were rendred by the *Pope* to *Charles* the Fifth, and *Maximilian*, why he could not *reform* thoſe things in *prudence*, which otherwiſe, in *conſcience*, he ſhould not *tolerate*,) alleaging their * *politick fears* and *jealouſies*, that if they *rejected* ſuch *expreſſions*, their *Adverſaries* might ſay that they had alſo *condemn'd* the *Doctrine* of thoſe *Calviniſt-writers* by whom the *expreſſions* had been *uſed*. Which if they call'd *Orthodox*, it is no *wonder*; for ſo every Man living doth think his *own*.

l P. Martyr in Jud 3. ver. 9. p. 49.
m Matt. Borrhaus in Iſa. 28. ver. 21.
n Idem in Exod. cap. 4. pag. 448.
o Addendam quoq; exiſtimabant nonnulli rejectionem duriorum quarundam & incommodarum locutionum, quæ in nonnullis reformatorum ſcriptis reperirentur, quæ infirmioribus offenſionem præberent, &c. Synod. Dort. Sect. 132.

* *Viſum fuit potioribus ſuffragiis* rejectionem incommodarum *locutionum eſſe* omittendam, *ne calumniari poſſent adverſarii, etiam doctrinam orthodoxam quam profeſſi ſunt illi qui in ejus explicatione ejuſmodi phraſibus durius aut imprudentius uſi videntur, pariter damnari, &c.* Ibid.

Calviniſts agree with Papiſts.

§. 30. His ſeveral *Quotations* from the *Pontificians*, p. 57. do only prove this great *Truth*, That thoſe *Papiſts* and *Mr. Calvin* do *agree* in thoſe *Doctrines* which I *reſiſt*; And ſo they are not *all Papiſts* who hold the *contrary*. If Mr. *B.* had but conſidered, that there are *Janſenians* as well as *Moliniſts*, *Thomiſts* as well as *Scotiſts*, as well *Dominicans* as *Franciſcans* in the *Church* of *Rome*, he would not have told me (for his *own ſake*) that I am nearly *allied to the Jeſuites*.

§. 31.

§. 31. *In his Margin*, p 60. he saith that *Arminius is for absolute Decrees.*] First, if he is so indeed in Mr. *B's.* sense, it seems that he is the *Arminian*, and I am *none*. (As *Jo. Goodw.* p. 59. is of his *opinion*, and not of *mine*, if he *really* saith what Mr. *B.* saith of him, that *nothing falls out in time not decreed by God before all time*, without *distinction* betwixt *good and evil.*) 2. If *Arminius* spake in quite a *different sense* from Mr. *B.* there is nothing *remarkable* in his mention of those *absolute decrees*, besides a matchlesse *Impertinence*, or *want* of *knowledge*, of what it was that *Arminius* spake. But 3. that every *Reader* may here observe the extraordinary *defect* either of *judgement* or *integrity* in Mr. *B.* (*for it must be one, and I cannot tell exactly whether the fault lies more in his heart or in his head*) I have thrust the very words of *Arminius* into my (*p*) *Margin*, which Mr. *B.* either could not or durst not do. Either he *could* not, if he found that quotation at *second* hand, and that in some one of his *English Authors*; or else he *durst* not, for fear the *Reader* should *discover* the *misapplying* of the *place*, and thence conclude his want of *faithfulnesse*, or *understanding*. For when *Arminius* had spoken of *three degrees* of God's *Decree* concerning the *final state* of *Man*, (as 1. To give his *Son*, 2. To receive the *penitent* and *believing* into *grace* and *favour*, and 3. To *administer* the *necessary means* of *both*,) he proceeded unto a *fourth*, which he affirm'd to be *respective*, and to depend upon his *praescience*, whereby he *knew* from all eternity, who would *believe* and *persevere*, and who *would not*. And how little this tendeth either to the *hurting* of my *Doctrine*, or to the *helping* of his *own*, is so *apparent* of it self, as that I need not *inlarge* upon it. I will now make haste to clear my self from that [*Libel* or *Decachord of slanders*] which he layes to my charge in his p. 59

Of *Arminius* his *absolute decrees.*

1.

2.

3.

(*p*) *Primum & absolutum Dei Decretum de homine peccatore servando, quo decrevit Filium ponere mediatorē, &c. Secundū praecisum & absolutum Dei decretum, quo decrevit resipiscentes & credentes in gratiam recipere, eosque perseverantes ad finem salvos facere in Christo, propter Christum, & per Christum, impaenitentes vero & infideles in peccato & sub irâ relinquere, & damnare tanquam alienos à Christo. Tertium, quo decrevit media ad resipiscentiam & fidem necessaria sufficienter & efficaciter administrare, &c. Hinc sequitur* Quartum, *quo decrevit singulares & certas quasdam personas salvare & damnare. Atque hoc decretum praescientiâ Dei innititur, quâ ab aeterno scivit, quinam—ex praeveniente ipsius gratiâ credituri erant, & ex subsequenti perseveraturi, quosque non.* Armin. in Declarat. Sent. p. 95, 96.

Of those *Ten places* whereby God is concluded to *be the Author of sin.*

§. 32. Before I enter on the *Ten Places* urged by me in my *Notes*, p. 9. and 10. which Mr. *B.* calls *slanders*, I think it fit to premise a few *general Observations*, before I consider them in their *particulars*. Firſt, Mr. *B.* ſhould have *tried* to *prove*, that I had invented thoſe *ſpeeches*, and falſly laid them

1. to the *charge* of *Calvin*, *Zuinglius*, and Dr. *Twiſſe*, (from whom I fetcht them without the *addition* of their *Names*,) before he had *ventur'd* to call them *ſlanders*; which as it was *impoſſible* for him to do, ſo he *no where* pretends to *ſet about it*; but contents himſelf to call them *ſlanders*, as being a word *ſoon ſpoken*, and very hardly *kept in* when he is *angry*

2. with his *unhappineſſe*. 2. I do publickly *declare*, and *every man* living is my *witneſſe*, (who either *hath* compared, or *will* compare thoſe ten Quotations with the reſpective *Fountains* from which they are by me *derived*) that the *Firſt five places* are truly fetcht from Mr. *Calvin*. The *Sixth* and *Seventh* from Dr. *Twiſſe*. The *Eighth* from *Zuinglius*. The *Ninth* and *Tenth* from Dr. *Twiſſe*. So that until Mr. *B.* can prove the *Negative*, he ſtands *guilty* of that great *ſlander*, his ha- "ving called my *Ten Places* a *Decachord of ſlanders*. Nay,

3. 3. He *demonſtrates* himſelf to have been *guilty* of a moſt *ſlanderous accuſation* whil'ſt he makes it appear no leſſe then *twice* in one (*q*) *Page*, that he either * *wilfully* or *ignorantly* miſtook my *Authors*; aſcribing to Mr. *Calvin* what was ſpoken by *Zuinglius*. And by conſequence he hath *ſlander'd* the very Men whom he *admires*. Nay he *ſlanders himſelf* in a moſt *admirable* manner. For he had ſaid (p 52.) "*That I did as good* "*as name thoſe Authors* (whom I did *not name*) to *any atten-* "*tive Reader*. And he renders this reaſon, becauſe *I particu-* "*larly quoted them* as to *Book, Section, Page, and almoſt Line.*] From whence *two things* are very *obſervable*. Firſt, that he *himſelf* was no *Attentive Reader* of my Book, which yet he *pretendeth* to *confute*, or that he *wilfully miſtook* me in his p. 63. Or that he ſpake againſt his *knewledge*, in ſaying I did *as good as name* what I never *did name*, and what *he* with all his diligence was not able to *finde out*. The Second thing is, That he *acknowledgeth* the *exactneſſe* of my *Citations* which

were

q Correp. Cor. p. 63.

* This I have ſhewed Cha. 3. Sect. 32.

were almoſt to the *line* (*p.* 52.) and yet calls them *ſlanders* *p.* 63. which two pages being *compared* do prove this great *ſin* to have been committed upon *Deſigne*. And 4 to conceal it the better from *vulgar Readers*, he ſought to *wear* out their *patience* with 58. *pages* before he had the *courage* to ſet about that *Decachord*. And 5. When at laſt he comes thither, he ſeems to hope, that his Reader may be at ſome loſſe by forſaking the order which I had uſed. For after my fift *inſtance* he puts my ninth, thence *leaps back* unto the eighth. Thence he goes *backward*, and *skipping* nimbly over the ſeventh, he ſets down the ſixth, thence he goes *forward* to the ſeventh, and jumping over the eighth and ninth he pitcheth his feet upon the tenth. Now upon what *Grounds* of *policy* he ſhould thus *ſtrangely pervert* my *order*, unleſſe to *trouble* his *Readers*, and make it painful for them to compare *his book* with *mine*, or in *favour* to *Dr. Twiſſe* whom he calls his *friend* "*and his Fathers friend*, and *of whom* "*he had the happineſſe to be beloved as an other Timothy*, I am not able to *divine*. But for the eaſe of my *Reader*, I will follow mine own *order* in the *ninth* and *tenth* pages of my *Notes*, with which the *Reader* is well *acquainted*, and quote the *page* of *Mr. B.* where *each* of *thoſe places* is ſpoken to. 4. 5.

§. 32. The firſt of thoſe *horrible affirmations* he ſeeks to *juſtifie*, and not *excuſe*, (*confitentem habemus reum*) *viz.* that *all things* (without exception of any the leaſt, or the *greateſt wickedneſſe*) *do happen or fall out by Gods Decree*. And fain he would wreſt ſome *Texts* to *authorize the guilt* of this aſſertion, but they are eaſily vindicated from that unclean and vile uſe to which he puts them. *Eph.* 6. 11. is ſure *miſprinted* (as I in charity beleeve) and ſhould have been *Eph.* 1. 11. *God worketh all* "*things according to the purpoſe* "*of his will, or after the counſel of his own will*, he doth not ſay *all wicked things*, but *all things there ſpoken of*, viz. the *giving of Chriſt*, the *preaching of the goſpel*, receiving the *Gentiles* into the *Church*; or all things which he *works*, not the lewdneſſe of men which he *worketh not*. This doth not *Of the firſt place in his* p. 59.

not so much as *intimate*, that *God censures* to the most *devilish* and *impure acts* (as *Dr. Twisse* (*a*) Teacheth.) Or that nothing falls out in time, (though never so *filthy* or *unjust*) *but what was decreed before all time* (as || *Mr. B.*) 2. [*Isa.* 46.10. *my Counsel shall stand and I will do all my pleasure.*] He doth not say, he hath *decreed* all things whatsoever men or *Devils* do, but that he effecteth all things which he *decrees*, which needs must be *good* if he *decrees* it. But *Mr. B.* saith plainly, [a] that God *wils, and decrees*, and *determines that sin shal be done*, and by consequence that he *effects* it, and that according to the *Text.* 3. [*Rom.* 9.11.] is onely spoken of Gods *electing the Jews*, the *seed of Jacob*, to be his *elect* and *peculiar people*, whom (as to *temporal Blessings*, and the *revealing his will*, and sending them *Christ* to be *born* of that *seed*) he was pleased to *prefer* before the posterity of *Esau*, but not devoting *Esaus* person, or all the persons of his *posterity* unto eternal condemnation, and that without *consideration* of the *least* or *greatest sin* committed by them. 4. [*Pro.* 16.4.] doth onely speak of Gods making or *decreeing* the wicked to *punishment*, not the *Creature* to *wickedness*. And so the *Gnosticks*, or *Nicholaitans*, or *modern Ranters* never made a more *irrational* or a more *guilty* use of any *Text*, then our *Correptorie Corrector* hath made of *these*. Which being thus cleared (in the fewest words I can *invent*) there is no need that I affirm *all decrees* to be *temporal*, (for some being absolute, and all those that are *conditional* being founded in his *eternal prescience*, may I hope be allowed to be *eternal*,) and of *Arminius* I have spoken *already* §. 31. and the words of the *Trent Catechisme* I am not concern'd in. They onely shew an *agreement* (in some things) betwixt the *Papists* and *Presbyterians*; and much good doo't him with that *advantage*.

a Twisse. Vind. Gra. l. 2. part. 1 p. 149.

|| Corrept. Cor. p. 59.

a Correp. Cor: p. 73. 78, 79.

Of the second place in his p. 60.

§. 34 The second *saying* out of *Calvin* he seeks to *excuse* by *other Texts*. And that for want of this knowledge, or *consideration*, that those *Texts* are onely spoken of the *effect* or *event*, of Gods either speaking, or *giving light*, when they are followed by *deafnesse* or *excecation*. Where-

Whereas the words of *Mr. Calvin* do ſpeak of the *end* and *intention*, (as appears by his *following words*,) as if the *deafening* and *blinding*, and *infatuating* of *ſome*, were the *final Cauſe* of Gods diſpenſing both *voice*, and *light*, and *good inſtruction*. And this *Mr. B.* doth ſeem to *acknowledge*, when ſpeaking a little after of *obſtinate ſinners*, he ſaith [the *word* "*is and will be a killing letter unto them.*] But that doth onely prove [*killing*] to be, through their *obſtinacy*, a *ſad effect*, and not at all the *deſigne* or intent of Gods *preaching*. Now if *Mr. B.* is ſo *thick* of *underſtanding* as not to diſcern the *wide difference* betwixt the *end intended*, and the *effect accompliſh't* but *not intended*, (and oft times *accompliſh't* by the *Creature* in a direct *oppoſition* to Gods *deſire and intention*, as when God is *willing* that (*a*) all *ſhould come to* "*Repentance*, but many *reſiſt* and *reject* the "(*b*) *counſel of God againſt themſelves*;) I ſay if *Mr. B.* is not able to *diſtinguiſh* any better of things that *differ*, he ſhould not meddle with ſuch edg'd Tooles, as the (*c*) *ſword of the ſpirit which is the* (*d*) *word of God*, with which how many have *killed* their own *ſouls* for want of (*e*) *knowledge* to *uſe* it *well*, it will be eaſie to *conjecture* from this common *obſervation*, that there never was yet any *Abettor* of *ſin*, or *Error*, though never ſo *fooliſh* or *impure*, who hath not pretended to as much *Scripture*, and with every whit as much *confidence*, as our *Correptory Corrector* is found to doe. How very *haſtily Mr. B.* hath urged the *letter* of thoſe * *Texts* againſt the *ſenſe* will farther appear from thoſe words which here he citeth from *Mr. Calvin* as the *ſum and upſhot* of all that *Section*, viz. that *God cares not to be underſtood* by wicked men. Upon which I ask; doth not God (*f*) *deſire* they ſhould *repent and live*? is there not *joying in heaven* at the *converſion* of (*g*) *ſuch*? and *came* not Chriſt into the world, to call *ſuch* to *Repentance*? and is not all this a *caring to be underſtood* by them? had he ſpoken onely of the obſtinate who have *filled* up their *meaſure*, ſuch as *Pharaoh* after the ſixth *Judgement*, there might have been *Truth* in it. But there is no *Truth* in it at all, when ſpoken of all wicked men not *arrived* at that *pitch*, or even of *Pharaoh* him-

a 2 Pet. 3 9. Act. 7. 51.
b Luk: 7. 30. Math: 23. 37, 38.
c Eph. 6. 17.
d 2 Pet: 3. 16:
* Ex: 4. 21. Eph. 2. 3. & 2, 12. Jer. 1. 10. Iſai: 6. 9. Joh. 12, 39. Mat. 13 11.
f Eze: 18. 3 & 33, 11.
g Luk. 15, 7.

himself from the time of his *Birth*, or during the *space* of his *former judgements*. For God doth *seriously desire* the *Repentance* of a *sinner* so long as he *offers* him the *means*, of which he never deprives him *totally*, untill he *finally gives him over* in his state of *Impenitence* and obduration. For if *any thing* in God (whether absolute *Decree*, or *unwillingness to be understood* when *he commands* and exhorts, and *intreats* men to *repent*) could be the *Cause* of mans *Impenitence*, he could then be the cause (and so the *Author*) of the *greatest sin* that can be *nam'd* or *thought on*. 3. As for Gods *punishing sin with sin* [*Rom.* 1.24. & 2. *Thes.* 2. 11.] that is onely by *giving them up* to their *scornful dispositions*, (as *Mr. B.* himself doth here expresse it) by *withdrawing* his *Grace* which they *abused*, by *forsaking* them as *desertors*, and *depriving* them of their *Candlestick*, and *permitting* them to be *cheated* by meer (*c*) *Magicians* and *Impostors*; not by *directing his voice* "to them, and by giving them light, and by *offer-*"*ing* them instruction, and by using *Remedies* on purpose to make his *Patients incurable*. Besides I would know how the *punishing sin with sin* can have any place in the *decreeing* of *Adams fall*, who had one *sin to begin with*, and did not *fall before* he *fell*. Or what place can it have in the *sins* of such as are not *arrived* to those *scornful Dispositions*? which yet (by their *Doctrine*) are *decreed* by God as well as *others*. As for [*Hos.* 4.13. *Act.* 13.41. *Rev.* 22. 11.] they onely *signifie* the just *Desertions* of *God Almighty*, and the *sins* of the *deserted* which would be *consequent* thereunto. "Those words of God [*Therefore your Daughters shall commit whore-*"*dome, and your spouses shall commit adultery* (*Hos.* 4. 13.) are onely spoken by the way of *prophecy* or *prediction* what would be the *effect* of their *Idolatries* (*in* the *former part* of the *same verse*,) not by way of *decree* or *purpose* that he would *almightily necessitate* those *foul commissions*; but by way of *threat* and *menace*, that he would *permit* them to be *committed*; neither *hindring* them by *violence*, nor by the *assistances* of *Grace*. But what is this to *Gods giving light* that men may be the *blinder for it*? 4. The place of *Austin* and his [*non potuerunt credere*] is very easily answered by having

(*c*) 2 Thes. 2 11: *see* Dr. Ham: *Paraphrase upon that place.*

having *recourse* unto the *place* from whence he *fetch't* it, *John* 12.39. Where the ὅτι ἐδύνατο doth not signifie that it was *impossible to believe*, but according to the *Hebrew phrase*, *Gen.* 19.22. that they *did not believe*. So the phrase is used *Mark* 6.5. and *Luke* 16.2. and *John* 5.19. Where *Isidore* the *Pelusiot* expoundeth δύνασθαι by ἐνδέχεται. The *Son can do nothing of himself*, that is, he *doth not*. And that the word is so used *John* 12.39 [*they could not believe*] is plain from that which next follows, [*because that Esaias said again.*] For that *Prophets prediction* was not the *cause* of their *unbelief* (any more then the *Almanack* is the *cause* of the *Eclipse* which it *presageth*) but only a *signe*, or an *argument*, or an *infallible token* of its *event*. And until Mr. *B.* can learn the *difference* betwixt a *prediction*, and a *cause*, or betwixt a *consequence* and an *effect*, or betwixt the *certainty* of Gods *foreknowledge*, and the *necessitation* of his Decree, I know not how I shall *cure* him of this *Disease* of making *God* to be the *Cause* of *all the wickedness* in the world, by (*d*) *wresting* the *Scriptures* to *feed* his *sickness*. I shall only tell him that the word [ἵνα *That*] is not alwayes αἰτιατικὸν, denoting the *end* or final *cause* of the thing spoken of, but often referreth to the meer *consequent* or *event*. As when S. *Paul* saith, [*the law entred* (*e*) *that the offense might abound* Rom. 5. 20.] he cannot possibly mean, that the *abounding of the offense* or *increase of wickedness* was the very *end* or *final cause* for which the *Law* was *intended* by *God Almighty*, (far be it from us to *speak* or *think* so *wickedly*,) but that it was the *event* or *consequent* of Gods giving the *Law*, as that by which it received its *aggravation*. For *sin is not* (*f*) *imputed where there is no Law*. But I must *hasten* to other *stages* of my *journey*.

d 2 Pet. 3. 16.

e Rom. 5. 20.

f Rom. 5. 13

§. 35. The *third Assertion* of *Mr. Calvin* [that men do *sin* by *Gods Impulse*] which is *least excusable*, or rather most *unexcusable*, Mr. *B.* *huddles* up in *fewer lines* then the rest, as if his *stomack* did not serve him to *stay long* upon that, which the more he *stirr'd*, the more he saw it would *stink*. His *first way* of *defence* is nothing else but a *presumption*, a *sturdy begging*

Of the third place, in his *p.* 60. & 61.

ging of the *Queſtion*. He asks "*What truth was more protrite* "*and more readily of old received in the Church, then that God* "*doth juſtly ſtir up wicked men to acts as acts, which yet to the* 1. "*Actors are and will be unjuſt*. Where *First* he *calumniates* the *Ancient Church* without any other *pretenſe* then meerly to *relieve* himſelf in his preſent *exigence* and *diſtreſſe*. 2. Of *all* ancient Writers he only urgeth *one Auſtin*, who alſo *fails* him in his *deſigne*, as I ſhall preſently make it appear. 3. * He avows it to be a part of his *particular Creed*, ["*That God* "*doth ſtir up wicked men to unjuſt Acts as Acts*] which he explaines and *illuſtrates* by [*ſetting ſpurs to a dull Jade*. (p. 61. lin. 2. 3.)] which is as much as to ſay, that as we *put ſpurs* to a *dull Jade* to make him goe *faſter*, ſo God doth *ſtir up wicked* men (or *dull ſinners*, ſuch as are but *ſlow at ſinning* of themſelves) to *wicked* acts, that they may *ſin* ſo much the *faſter*, or with *more mettle*, and become as it were *Galloppers* in the *Carrier* of ſinning; as if of *themſelves* they were not infinitely too *fleet*, but rather *needed ſtirring up*. It will avail him nothing, to ſay that this *excitation* is to *wicked acts as acts*, becauſe it is as *impoſſible* to ſeparate the *wickedneſſe* of the *wicked act* from the *act* which is *wicked*, as the *roundneſſe* of the *Globe* from the *Globe* which is *round*. What would be thought of that *Man*, that ſhould diſtinguiſh *Davids lying with Bathſhebah* from his *Adultery*? or his *Adultery* from his *Sin*? or that ſhould *ſtir* up his *Neighbour* to ſome *wicked act* (as *Iezabel* did her Husband *Ahab*) and then plead in his *excuſe*, that he *ſtirr'd him up* only to the *wicked act* as an *act*, but not as a *wicked act*? If a *ſin* is the leſſe *ſin* by being committed with a *diſtinction*, not *Reduplicative*, as *ſin*, but under ſome *other notion*, then the *Adulterer* will quickly *plead*, that *David* lay with *Bathſhebah* under the *notion* of a *Woman* only, and not under the *notion* of *another man's wife*; or only as a *meanes* of *procreation*, and not as an *Injury* to poor *Uriah*. And *Eve* might have pleaded (by Mr. *B*'s Logick) that ſhe did *eat* of the *Apple* as it was *pleaſant onely* to the *taſte*, or *onely* as it ſeem'd *good to make one wiſe*, but *not* as it was a *Forbidden Fruit*.

* Of Mr. B's making God to be *the Author of ſin*.

* Now

* Now that no the *weakeſt Reader* of Mr. *B.* may be *debauchd* into *wickedneſſe*, by being made believe, that when he *ſins*, God *ſtirs* him up unto the *act*, (a phraſe I ſhould not dare *uſe*, but that 'tis *publiſht* by Mr. *B.* and call'd the *Tenent* of the *Church*, and I muſt *repeat* it ſo far as to give it an *Antidote* or *Confutation*) it will not be amiſſe to let him know, that the *ſin* of *Murder* or of *Adultery* or any the like, is withall the *ſinful act*, and the *ſinful act* is the *ſin*, in the *accompt* of *God*, and in the *ſtile* of his *Pen-men*. For although in *propriety* of *Logick-ſpeech* a *ſin* and a *ſinful act* are as the *abſtract* and the *concrete*, yet they are ſo far *differenc'd* from other *Conjugates*, as to admit of *different predications*. For *Cains* killing of *Abel* was a *ſinful act*, and by conſequence a *murder*, and by conſequence a *ſin*. For the truth is, *ſin* is a *concrete* in reſpect of *ſinfulneſſe* which is its *abſtract*. And 'tis as *impoſſible* to ſeperate the *ſinfulneſſe* from the *ſin*, as the *ſin* from the *ſinful act*; Nay, we ſhall finde an *Identity* betwixt the *ſin* and the *act* which we are not wont to call *ſinful*. For the *tranſgreſſion* of the *Law* muſt be confeſt by Mr. *B.* to be an *Act*; and he knows that *ſin* (by *definition*) is the *tranſgreſſion* of the *Law*; and he cannot but *grant*, that the *act* of *ſinning* is a *ſinful act*. For being a *tranſgreſſion* it muſt needs be an *act*, and being ſuch an *act* it muſt needs be *ſinful*. The firſt *beginning* of this *tranſgreſſion* is the *act of conſenting* to any *temptation* whatſoever (I ſpeak of *Temptation* to things *unlawful*.) Now the *act* of *conſenting* is *Punctum indiviſibile*, and hath not any *dimenſions* to render it *capable* of *diviſion*. The very *act* of *conſenting* is *ſin* in its *birth*, and *è converſo*. Upon which it follows, that when "God is affirmed to *ſtir up wicked men to acts as acts which* "*to the Actors are and will be unjuſt*, (that is to ſay, to *unjuſt* or *ſinful acts*,) he is affirm'd (*eo ipſo*) to *ſtir* them up to *ſins*;

* Note here that Mr. B. doth ask in theſe words pag. 32. [*Do we maintain that the only true God is at all* Proprii nominis *Author of that which is ſinfully evil as ſuch?* Wherein he implyes two things. Firſt, that *in ſubſtance* and *effect* they *do maintain* him to be the *Author*, or *ſomething tantamount* to it, but not the *Author Proprii nominis*, they do not give him that *Name* or *Title*. Secondly, That they *maintain* him to be the *Author* of what is *ſinfully evil*, but not [reduplicative] *as ſuch*. But a *ſinner* commonly loves *ſin*, not *as ſuch*, meerly becauſe it is *ſin*, but as *profitable* or *pleaſant* (at leaſt in *ſhew*,) who cannot yet pretend that he is the leſſe an *Author* or a *Lover* of his *ſins*, or the leſſe *lyable* to *blame*, in that he *commits* them under ſome *other notion* then that of their being *ſinnes*. And he that makes God the *Author of ſin* in equivalence, is not *capable* of *excuſe* for not making him the *Author of ſin as ſuch*, or for not *ſaying* he is the *Author* very *properly* ſo *called*.

Becauſe *ſin* is not *ſin* any otherwiſe, then *as* it is an *act* of *ſinning*, nor an *act* of *ſinning* any otherwiſe, then as it is a *ſinful act*. Nor can a Man be *ſtirr'd* up to the *act* of *conſenting* without being *ſtirr'd up* to the *ſin it ſelf* which is that *act*. So that if Mr. *B.* cannot *diſtinguiſh* the *act* of *conſenting* to a *temptation* (of the *World*, the *Fleſh*, or the *Devil*.) from the *ſin it ſelf* which is the *act* of *conſenting* to ſuch *Temptation*, he muſt confeſſe he makes *God* to be the *Author* of *ſin*. And if he will not *acknowledge* what he cannot but *know*, D. *Twiſſe* at leaſt ſhall *force* him, unleſſe our *Timothy* will *dare* to bid *defiance* to his *Paul*. For the *Doctor* ſaith *plainly*, [" * That " *Fornication denotes ſin not only according to its formality, as it* " *is ſin, but alſo according to its materiality, as it is an act.*] And " Mr. *B.* ſaith as plainly, (and cals it a very *protrite truth*) *that* " *God doth juſtly ſtir up wicked men to acts as acts which yet to* " *the actors are and will be unjuſt*. So that according to Dr. *Twiſſe*, Mr. *B.* makes *God* to be the *Author of ſin*. Yet this is his " *Friend and his Fathers friend* by *whom he was loved* " (if we believe him) *as another Timothy*. Nay, his *Friend* Mr. ‖*Hobbs* (who is ſure the *Friend* of his *opinions*) hath publickly profeſſed " *To finde no difference between an action that is a-* " *gainſt the Law, and the ſin of that action*. As for example, " *between the killing of Uriah, and the ſin of David in killing* " *Uriah*. Thereby condemning Mr. *B.* the moſt that may be. Nor will it help him to ſay, that he did not ſay [*ſinful*] but [*unjuſt*] in *connection* with thoſe *acts*, nor that he ſaid [*acts which are and will be unjuſt*] for what is *unjuſt* is *ſinful*, becauſe it is *unjuſt*. And the *acts* that *are* and will be *unjuſt*, *are* and *will* be *unjuſt acts*. And if they are *unjuſt acts* to the *actors* (as Mr. *B.* ſaith) who are ſaid (by Mr. *B.*) to be *ſtird up* to them by *God himſelf*, what are they to *him* who is ſaid to *incite* or *ſtir up* thoſe *wicked Actors* to thoſe *unjuſt* or *wicked acts*? Nor will he become the more *excuſable* for his *Quotation* out of *Auſtin*. For 1. if it were ſo that *Auſtin* had ſpoken any ſuch thing, as that Men do *ſin by Gods Impulſe* (with *Calvin*) or that they are *ſtird up* to it (with Mr. *B.*) yet would it not have been the leſſe *falſe* or *impious* for having been ſpoken by ſuch an *Author*. For that *Auſtin* had

* Fornicatio notat peccatū, non tantùm ſecundum formale ejus quâ peccatum eſt, ſed & ſecundū materiale ejus, quâ actus eſt. Twiſſe Vind. Gra. l. 2 part. 1. Crim. 3 p. 155.

‖ Of lib. & Neceſſ: p. 23. 24

Auſtin vindicated from Mr. *B's Calumnies.*

had his * *Errors*, himſelf hath *implicitly* yet *liberally* confeſſed, and on that ſuppoſition hath deſired of his *Readers* not onely pardon, but *Reproof* too. And that he had his *great Errors*, *Mr. B.* cannot but confeſſe, unleſſe he will tell us he is a *Papiſt*. But (2) *Auſtin* is not *guilty* of any ſuch *impious expreſſions* wherof *Mr. B.* doth very *guiltily accuſe* him. For [*utitur cordibus malorum, uſus eſt Judâ &c.*] comes not home to *Calvins Impulſe*, or *Mr. B's ſtirring up*. God may uſe whom he *impels* not. The other paſſage comes neerer (*l. 2. de grat. & lib arb. c. 21.*) yet not home neither to *wicked mens doing by Gods impulſe what is not lawful*. for this implies *Gods impulſe* to be the *mover* of his *unlawful Action*, without taking *notice* of any *previous inclination to evil* in the *wicked* man thus *impelled*. Whereas *his will* being *bent to any evil of it ſelf indifferently*, God may ſo wiſely † *limit* and *reſtrain* him from *one ſort of evil*, as that the wicked man will certainly commit another, which God in his *wiſdom* can beſt convert to *good uſes*. Thus the Jews were permitted to releaſe *Barabbas*, rather then *conſtraind* to releaſe *Chriſt*, becauſe the former evil, had the greateſt *good* to be drawn out of it, viz. the *Redemption of all mankinde*. Beſides, *Auſtins* word doth onely note an *inclination*, and not an *impulſe*; and that in *relation* to a [*quocunque voluerit*] which ſeems to imply a *limitation* of the *ſinful* mans *will already* finful, and as yet *indifferently ſinful*, rather to *one ſin* then to *another*. Which whether or no *St. Auſtin* meant for his ſenſe, the Reader may Judge by his own words which I have thrown into the *Margin*, concerning *Shimei*, the *Philiſtines*, and the *Arabians*. Which if in ſome parts *inexcuſable*, that is not my fault. I have ſo much a *reverence* of his *Antiquity* and *learning*, as to give his words the

* Ego fateor me ex eorum numero eſſe conari qui proficiendo ſcribunt, & ſcribendo proficiunt. Unde ſi aliquid vel incautius vel indoctius à me poſitum eſt quod non ſolum ab alijs qui videre id poſſunt merito reprehendatur, verum etiam à me ipſo, quia & ego ſaltem poſtea videre debeo ſi proficio, nec mirandum eſt nec dolendum, ſed potius ignoſcendū & gratulandum, non quia erratum eſt, ſed quia improbatum *Auguſtin. in 7. ad Marcellin.*

† Ejus voluntatem proprio ſuo vitio malam in hoc peccatum judicio ſuo juſto & occulto inclinavit. *Auguſt. l. 2. degra. & lib. arb: c. 20.* And after ſpeaking of the *Philiſtines* and *Arabians* 2 Chro: 21. 16. ha hath expreſsly theſe words (*c. 21.*) Hic oſtendit Deum ſuſcitare hoſtes ijs Terris vaſtandis quas tali pœnâ judicat dignas, nunquid tamen Philiſtijm & Arabes in Terram Judæam diſſipandam ſine ſuâ voluntate venerunt? &c. *Id: ibid: cap: 21.*

the most *candid interpretation* that I am *able*. If he had said [*permit*,] instead of [*incline*] there had been no Question of the *Truth* of it. And even for the word [*inclining*] too in that *particular Case* wherein *Austin* useth it, I have thus much to say. That whatsoever in it self is *just* for God to *command*, he can *justly limit* and *incline* mans *will* to *execute*, and such is the *punishment of his people*, by what *rod* he thinks *fit*. Whether by *Egypt* or *Assyria*, the *Philistims* or *Arabians*, those *Rods* of his *Anger* and *staffs* of his *indignation*, (as the *Prophet* phraseth it.) God did not onely *incline*, but he *commanded Abraham to kill his son*, and he *commanded* as well as *inclined* his people *Israel* to deprive the *Egyptians* of their *goods*; for he might justly *dispose* of *Isaacs life*, and of *Egypts treasure*, and take *both* from *both* by whatsoever *instrument* it was his *pleasure* to *employ*. And therefore *Abrahams intention* and *preparation* to kill his *son* was so far from his *guilt*, that it was an argument of his *Faith* and *impartial obedience* to *Gods command*. But there are things of an *other nature* which are not *just* (for *God Almighty*) to *do* or *command*, and therefore he *cannot command* or *do* them, because he cannot *do unjustly*, or *command injustice* to be done. For example, it is *injust*, and so *impossible* for God to *abjure*, or *blaspheme*, or *dishonour* himself, and by consequence *unjust*, and so *impossible*, that God should command or *impel*, or *stir up* wicked men to the *abjuring*, or *blaspheming*, or *dishonouring* of *himself*. *All sorts of sin* are a *dishonouring of God* and a *rebellion* against his *sacred majesty*, which he doth *suffer*, and *permit* and *limit*, and *circumscribe* (as he doth the wilde *Ocean*) and *draws good out of evil*; but cannot *decree*, or *command* it, *compel*, or *provoke*, or *stir up* men to it, because he cannot be so *weak* (that is, so *contrary* to *himself*) as to be *principal* or *Accessary* in the *dishonouring of himself*. Yet this is the *Doctrine* of *Mr. B.* and of his great *Masters*, as I have *plentifully shewed* in diverse *Paragraphs*. 4. But it is no wonder, that he seeks to draw *Austin* into a share of that *odium* under which his own *Doctrine* will ever *lie*, since the Scripture it self cannot *escape* him, p. 61. For "he saith that *Calvin* doth

This is Seriously recommended to Mr. B. his consideration.

"*irre-*

"*irrefragably prove* by *variety of Scripture* and *Scripture Ca-*
"*ses*, (what I cited from him, viz.) that *men do sin by*
"*Gods impulse*, and farther *gibes* me for saying, that such
"*Scriptures* are by *Calvin too literally expounded*; therein
confessing it to be his *opinion* and *belief*, that such *Texts* of
Scripture ought to be *literally expounded*. Which is as *black*
an *Accusation* as he could have *framed* against *himself*;
worse then which was never spoken by any *Gnostick* of *old*,
or by any *Ranter* of *later times*. One of his *Instances* may
serve for all, viz. 2 *Sam.* 16.10,11. Which if *literally expoun-*
ded must needs be an *argument* of one of these two *things*.
Either that *Shimei* did *not sin* in cursing *David* who was
Gods *Anointed*, but rather *discharged his duty* in doing just
as God had (*a*) *bid him*; or else that he *sinned* by Gods
(*b*) *expresse precept* and *command*. If Mr. *B.* shall assert the
former, he will incur *two mischiefs*. First, by *contradicting*
those *Texts* of *Scripture* wherein the *cursing* of *Shimei*
is affirmed to be a *sin*; (*c*) *confessed by himself*, and (*d*) *pu-*
nished by Solomon with *Death* it self; *next* by opening a
Door to the *secure commission* of such a *damning sin* as *cur-*
sing is, and even the *treasonable cursing* of Gods *Anointed*,
whil'st he shall *teach* his *people* that 'tis *no sin*, but rather the
yeelding an *obedience* to the *will* of *God*. And if to slip out
of these *mischiefs* which follow upon the *former assertion*,
he shall *presume* to assert the later, he will *translate* the
wickednesse from *Shimei* to the *Precept of God*, by which he
did it (in his *literal interpreting* of the *words* of those *Texts*)
and so incur the most impious *absurdities* that can be *thought*
on. First, by contradicting those *clearest passages* of *Script-*
ure, which say [that God hath (*e*) *no pleasure in wickednesse*,
that he is of (*f*) *purer eyes then to behold evil*, and *cannot look on*
Iniquity, that *he hateth all abomination*, and hath not *caused*
(*g*) *any man to erre*. That he hath (*h*) *commanded no man*
to do wickedly, *neither hath given any man licence to sin*.]
Next by inferring, that a man may *sin* by doing that which
God will have him, and hath (*i*) *said to him* that he *shall do*,
and by consequence may do his *duty* by *disobeying* Gods
precepts, and by consequence that God hath a *twofold precept*,
directly

The sad effects of Mr. B. his literal interpretations.

a Let him curse for the Lord hath bidden him. 2 Sam. 16.11.
b Let him curse, because the Lord hath said unto him, curse David. ver. 10.
c 2 Sam. 19.21
d 1 Kin. 2.44.
e Psal. 5.4.
f Habak. 1.13
g Eccles. 15.13
h vers. 12.
i ver. 20.
k 2 Sam. 16.10

directly contrary the *one* to the *other*; whereof the one is of things which *ought to be done*, but *cannot possibly*, because it is *decreed* they *shall not*; the *other* of things which *ought not to be done*, yet must be *done* of *necessity*, because it is *decreed*, they *shall*. Whereas if *Davids words* concerning [*Gods biding Shimei*] be understood to be spoken by the *common Hebraisme*, by which such *verbs* as are active in *sound*, are only *permissive* in *signification*, all those *horrible absurdities* wil be *avoided*, or if the *Hebrew particle* [כִּי] which we render [*because*] were rendered [*if*] as sometimes it signifies, it will then be no more then a *meer conjecture* arising from *Davids guilty conscience*. As if he "should have said thus. [*if the "Lord hath said (as for ought I know he hath, and I am sure "he justly may,) Curse David, who shall then say, wherefore hast thou done so?*] for God might justly *curse David*, in revenge of his *sins*, by whatsoever *messenger* he pleased to send, as *well* by *Shimei*, as by *Samuel*; who, if God had said to him ἀυτολεξεὶ [*curse David*] had but *discharged* his *message*, (as *Samuel himself* had done before him) and not committed a *sin* in doing what God *distinctly bid him*. How much *better* were it to think, that *David erred* in his *conjecture* (*k*) (as *easily* he might, who found it no hard thing to commit *Adultery* and *murder*) then to speak *irreverently* or *indecently* of God *Almighty*? it was an argument of *Davids modesty*, and of the severe *reflection* which he made upon his *sins*, to look upon it as a wise and *righteous Act* of Gods *Oeconomie*, that God should thus *punish* him for his sins, by *permitting Shimei* to *reproach* him *openly*; or that by *restraining* the *wickedness* of *Shimei's heart* from all *other acts* at this *time*, he should limit him to *this*, (when perhaps of it self it was *indifferent*) thus to *punish Davids sins*. But in this, and the like cases, God forbid we should say, "(with *Mr*, "*Calvin* and *Mr*, *Barlee*) that *the sin is done by Gods impulse*, "or by *Gods stirring up to unjust acts as acts*; although in sundry respects, the *effect* doth seem to be ascribed unto God, (after the *Hebrew* custom of *speech*) and the Phrases [*exciting or bidding &c.*] are used *figuratively* or *tropically* of God himself, when yet he is so far from *exciting* or

The right way of Interpretation θεοπρεπῶς.

2 Sam. 12.7, 8, 9, 19, 11, 12.

k Chap. 11.

com-

commanding, that he doth the *contrary* to them *both*. 5. As for Mr. *B*'s. *similitude* (spoken of before) by which he resembles *Gods stirring up to unjust acts* to a Mans *setting of spurs to a dull Jade*; it is very *strange*, and far beyond the *rate* of *Austins expressions*, by whose Authority Mr. *B*. doth *seek* to *mitigate* his *crime*. For the *will*, which *Austin* saith God doth *incline*, (in the *sense* above mention'd) is *forward enough to evil*, only God *puts the bridle into his mouth* (*not the spur into his side*) and *restraining* him from *one evil*, doth *consequently limit* him unto *another* (out of which in his *wisdom* he knows *more good* is to be *drawn*.) Whereas he that *spurs the dull Jade*, doth *finde* the *Jade dull*, and so *infuseth speed* into him, *stirs* him up and *excites* him *against* his *will* or *inclination*: which it is *impossible* for God to *do*. 6. As for *Calvins similitude* ["*of the Suns drawing up noysome Vapours out of a nasty impure Dunghil, &c.*] that is but *Per Accidens* in respect of his *shining*, and is so far from coming *home* to the *Impulse of God* (which it is brought to *illustrate*) that it is *miserably defective* in five *respects*. For First the *Carkasse or noysome Dunghil* (which Mr. *B*. seems to have *overlookt*, or to have taken at *second hand*) is *presupposed* to be *before* the *shining* of the *Sun*, and is *sure* to *stink*, whether the Sun doth *shine*, or *not*. Whereas *Gods Impulse* (of which he speaks) is *presupposed* to be before the *sin*, and *decreed* so to be from *all eternity*; (according to their *Doctrine* of which I spake, *Chap* 3. *Sect*. 34.) Secondly, the *Sun* is *Causa universalis*, and shines no more upon the *Dunghil*, then on the *Diamond*, and upon every thing else within its *Horizon*. Whereas *God* is said by *them* to be *Causa particularis*, *impelling Shimei to curse* (which is Mr. *B*'s. *first* instance) and *Jeroboam* to *rebel* (which is his second) in their *peculiar numerical persons more* then *all other* men, who had *none* of that *Impulse*, or not so *much*. Thirdly, the *shining* of the *Sun* intends not the *corruption* so properly as the *heat* of the *noysome carkasse* or *Dunghil*. Whereas the *Impulse* spoken of is concluded to *intend* the *sin* it self, unless Mr. *B*. will distinguish *Shimei's cursing* from his *sin*; and *Jeroboams rebellion* from his *sin*; and his *own calumny* from his *sin*, which he excuseth by

5.

6.

1.

2.

3.

4. saying, *that God will have it to be so*, p. 22. Again Fourthly, Although the *Sun* were granted to be *Causa particularis*, yet in *corrupting other things* it would not it self be *corrupted*, because it is *not* a *voluntary Agent*, but doth *all* that it doth by pure *necessity* or *necessitation*, which it receiveth from Gods *absolute Decree*. Whereas the *impulse* spoken of is ascribed to *God* as a *free Agent*, and by consequence to his *choice* (as if he *preferred* the *impelling* of men to *unjust acts* before the *restraining* of them from *unjust acts*) unless Mr. *B.* will say that *God* is *necessitated*, or doth of *necessity impell* men to do *wickedly*, which were such a *Plaister* as would make his *Sore*
5. a great deal *worse*. Fifthly, the *Carkasse* or *Dunghil* is meerly *passive*, as to every thing that is *done* unto it. And sending forth *ill vapours*, sends them forth of *necessity*, without *election*, or *voluntary consent*. Whereas the *sinner* doth *choose* to send forth *sins*, and might have *forborn* if he had not been *wilful*, who if he had not been a *voluntary*, had as little been a *sinning agent*. Upon all which it follows, that Mr. *Calvin* was *conscious* of something *shameful* in his *use* of the word [*Impulse*] (extorted from him by his first *error* of *irrespective reprobation*,) when he endeavoured to *conceal* it by such *similitudes*, as he hoped might *procure* him a more *favourable construction* when he talks of *Gods impelling* to *wicked acts*. And now having spoken thus largely of the *three first places*, I shall not *need* say *any thing*, and shall therefore say the *lesse* to those that *follow*.

Of the *fourth place in his* p. 61, 62.

§. 36. The *Fourth place* of Mr. *Calvin* Mr. *B.* confesseth to *make something a higher sound* then the *former*, and that perhaps may be the *reason* why he seeks to *amuse* his *Reader*
1. with some very *impertinent* and very *false sayings*. First,
2. that in *Calvin he cannot finde it*. Secondly, that he *findes*
3. *some such thing in the predestinated Thief*. Thirdly, That I am *more delighted* in *that Book* then in that which I commend
1. of Bishop *Wintons*. To the First, I answer, that he might have found that saying in Mr. *Calvin* if he had *turned* to the *Chapter*, *Section*, and *Page* set down expressly in my *Notes*. How else did he *know* that I took that *place* from Mr. *Calvin*,

vin, when I only *referr'd* to the *place* but *concealed* its *Authors name*? Nay, why said he *himself* (p. 52. *lin.* 2,3,4.) that "I did as good as *name* those *Authors to any attentive Reader*, "*by very particularly quoting them, as to Book, Section, Page*, "*and almost Line*? This doth put me in minde of * *Hierocles* his *Scholar*; Who receiving a *Letter* from his *Friend*, wherein he was requested to *buy* certain *Books* for him, which he *neglected to perform*, alleaged afterwards in his *excuse* (meeting his friend by great chance) "*That the Letter which he* "*sent concerning the buying of certain Books never came to his* "*hands*. So Mr. *B.* doth confesse, "that he found my *fourth* "*Testimony* to be from Mr. *Calvin*, but saith he *cannot finde* "*it there*. And yet he cannot render any imaginable *reason* why he *affirmes* it to be in *Calvin*, except this *one*, that he *found it to be there*. To his Second saying I answer, that that *speech* of *Calvin* which I produced cannot *any where* be *found* in the *Book* Intitled [*The predestinated Thief*] and so it was *impossible* that I should take it out *thence*. Which if Mr. *B* had not a *willingnesse* to make men *believe*, why did he urge that *Book* so perfectly *nothing* to the *purpose*? when it signifies no *more*, then that *other men* have read *Calvin* as well as I; and that as I have *noted some* things in my *Reading*, so *other* men have *noted* other things, though not the *same*, yet somewhat *like*. To his third saying I *answer*, that I never *delighted* in that *Book*, which in all my life I *never read*, until Mr. *B.* had thus from the *Presse accused* me of it. Nay, I did purposely *forbear* the reading of it (even whilst I had it in my *possession*) that Mr. *B.* might not be able to *upbraid* me with it, as he hath *frequently done* without the least *appearance* or *shew* of *reason*. But Fourthly, neither is (*x*) that *saying* so much as a [*some such thing.*] For although that *sentence* is *inexcusable* as *spoken* in consequence of the *doctrine*, and in *relation* to *other sayings*, and in the *usual sense* of the *Stoically-minded* men, yet is it *capable* of a *good interpretation*. And therefore Fifthly the *former part* of my *fourth Instance* is not *that* for which it was *alleaged by me*; there being nothing more *granted* on all *sides*, then that *God doth restrain wicked men as with a bridle from doing more mischief then he suffers them*

* Σχολαστικῷ φίλος ἐξεδήμει εἰς Ἑλλάδα ὤνιον, βιβλία αὐτῷ ἀγοράσαι. τὸ δὲ μεληθὲν τοῦτο, ὡς μὴ χρόνον φίλῳ σωσιφίδων, εἶτε τῷ ὀπισθολῷ, ἢν δεῖ βιβλίων ἀπέστειλάς μοι, οὐκ ἐκομισάμην. Hierocl. Aurea. 28.

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x *Impii occultâ Dei manu, &c. tanquam laqueo latente diriguntur ad scopum ipsis ignotum, &c.*

5.

them to do. But what is his *restraining from evil* to his *commanding* or *compelling* or *impelling* men to *evil*? Nay, how *contrary* are these to *one another*? It is plain therefore that I set down the *first words* of that *Instance*, as meerly *leading* to the *rest*, that the Reader might see how the rest *came in*. For had I not rendred the *ful sense*, Mr. *B.* might have said (with more *shew* of *reason* then *now* he hath done,) that I quoted nothing but (*y*) *broken expressions*. The *evil* of that *fourth place* consisteth only in these *two assertions*. 1. "That *God* "*doth not only permit*, but *also command* [the doing that which "is *not lawful* for men to do:] 2. That he even *compelleth* "*them to perform obedience to such commands.*] Mr. *B. strives* to *cover* or *excuse* the first, by saying, [that the *rough phrase* "of a *command is only seemingly rough to dainty ears, and may* "*be dexterously expounded* (as 'tis by *Calvin, Austin*, and o-"thers) not of a *command given out by God, for any man to yield* "*obedience to, which would be contrary to Deut.29.29. But of* "*that occult Law of Gods stupendous workings, even whilst* "*men sin, which God hath appointed to be the Law of his provi-*"*dence, and so of his out-goings, but not of our conversation*, Isa. 8.20. In which *excuse* there are *divers* things *unexcusable*. For

y Correp. Cor. p.52. spoken to before, c.3. Sect.32.

1. 1. he fancieth in *God* a *twofold command*: the one *given out*, (and so *truly* a *command*) the other *occult* or *secret*, or not *given out*, (and so *not possibly a command*; which may be in *purpose*, or *intention*, or in the way to a *command*, but not a *command* before it is *commanded*, that is to say, before *it is*. A *Master* may *purpose*, or *designe*, or *resolve*, or *intend*, or *determin within himself* to send his *servant* upon *this* or *that message*, but we cannot say that he *commands* him, until by *word* of *mouth*, or by *Epistle*, or by some *dumb* but *significant signe*, he *gives out* his *will* and *pleasure*, and *bids him go*.) And so the meaning of Mr. *B*'s. *distinction* comes all to this, that of the *two sorts* of *command*, the *one* is a *command*, and the *other* is *not a command*. Or, of two *revealed wills* (which the word *command* implyes) the *one* is *given out*, and the *other* is *occult* or *not revealed*.

2. 2. He expounds the same *word*, not onely of *two different*, but of *two contrary* things. A *command to be obeyed*, and a *command not to be obeyed*. One the *rule* of Gods

provi-

providence which muſt be done of neceſſity, but *ought not*; another the rule of mans *converſation*, which ought to be done by *right*, but cannot *poſſibly* when by the other *occult Law* the quite contrary is *determined*. 3. Becauſe [*command*] is a relative, whoſe *Correlative* is [*obedience*] when *Mr. B* ſpeaks "of a *Command* [*not given for any man to yield obedience unto*,] it is as if he ſhould ſay, that there are two ſorts of *Parents* among men, *ſome* who have *children*, and others who never had *any*, nor ever *can have*. 4. *Mr. B.* wrongs *Auſtin* in making him an *Abettor* of this *diſtinction*, who no where ſaith that God *commanded Shimei* to curſe *David*, but (the "*contrary* to it in the very place cited) *that God* did* *not* "*command* him; and that if he had, the *obedience* of *Shimei* had been a *commendable thing*; and interprets the [*dixerat*] "*maledicere*] by [*cor ejus malum miſerit, ſive dimiſerit*] God *bid him curſe*, that is (ſaith *Auſtin*) he did not *hinder him from curſing*, he *diſmiſſed* his *heart* from his *Holy guidance* and *reſtraining Grace*, he *ſuffered* or *permitted* him, as his [*dimiſerit*] muſt needs import. And if *Mr. B.* ſhall plead, that he ſpake not of a *twofold command* any more then *Auſtin* did, he muſt either *blame* the words of *Calvin*, for calling that the *command* of God which is not ſuch, but *contrary* to it, and ſo *renounce* his *own book*; or elſe he muſt ſay, that he expounds Gods *commanding* by his *not commanding*, (an *affirmative by a Negative*;) and that *that* is one of his *Dexterities*. But (6.) If *Mr. B.* had been able, why did he not *labour* to *juſtifie* the *laſt* and *worſt* part of that *fourth inſtance*, as it *relates* unto the *former*, that a man is *compelled by God to perform obedience to ſuch commands*? that the *commands* were in order to ſomething *not good*, he intima- "ted by ſaying, that *they were not for any man to yield obe-* "*dience* to, wherein he contradicts both *Auſtin* and *Calvin*. For (1.) *Auſtin* "ſaith that *obedience to Gods command is to* "*be* * *commended rather then puniſht*. And (2.) *Calvin* ſaith, "that *God compelleth men to obedience, which he could* not do, if he were not willing that ſuch *commands* ſhould be *obeyed*, which yet *Mr. B.* affirmes *God* "to *have* "*given out, not for any man to yeild obedience to*, as if the

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4.

* *Non enim jubendo dixerit ubi obedientia laudaretur.*

* *Si jubenti obtemperâſſet Deo, laudandus potius, quã puniendus eſſet Auſtin. lib. de gra: & lib: arbit: c. 20.*

com-

commission of such *sins* were meerly the *effect* of Gods *occult will* nicknamed his *Command*, & committed by men by meer *compulsion*, whether they will or no. But 7. Instead of medling with this *last part*, *Mr. B.* concludes with the *first*; and *excuseth that*, which no man ever thought *ill*. Instead of shewing "how God, when he *commands* men "to do evil, *compelleth Obedience to such commands*," or confessing at least that they are words *inexcusable*) he tells us a Tale of something else which no man either *denies*, or *doubts* of; as that the *Devil and his angels &c. are ruled, and over-ruled, and held in a chain*, and *order'd as the wilde Ocean*, that they shall not go *beyond their Bounds*. But *Mr. B.* must be held *ad idem*, and be bid to prove, "how God "doth *set spurs* to the *dull Jaded sinner*, or *compel*, or "*impell*, or *stir up*, or command any man to do evill.

Of the 5. place in his p. 62, 63

§. 37. The fifth *place* of *Mr. Calvin Mr. B.* tells me, *may be served with the same answer which was given unto the last*. and if so, it may be served with the same *reply* which was just now given to that last *answer*. But because he tells us another story neither for himself, nor *against me*, to supply the *space* of those *two pages*, which should by right have been *filled* with something *pertinent* to the thing for which that *saying* was *produc'd*, I will give him the *reason* for which I added *no digit* to it; even because I found it *capable* (considered simply in *it self*, and in the *former part* of it *especially*) of an *innocent sense* and *exposition*. For I knew that *Instruments of the Divine providence*, may possibly signifie no more, then those whom God doth by his *providence* so *over-rule*, as to make *instrumental* to his *wise Oeconomy*, by *permitting* them to *act* those their *voluntary evils* (of which the *crucifying* of *Christ* may be an *instance*) out of which he can draw the *greatest good*. For the *Judge* may in *Justice*, and in *punishment* of the *sinner*, decree to *suffer* or *permit* the *commission* of *sin*, which yet is *committed* by the *sinner* through the *meer wickedness* of his *heart*, and not by any *act* of Gods *will or impulse*. But yet considering that *that speech* fell from the

the *pen* of that *person*, who was the *Author* of those sayings set down *immediately* before, and that the men spoken of were [*Theeves and Murderers*] of whom it is added in the conclusion, [that *God worketh through them*] I thought fit to set it down (not in the *first*, *second*, *third*, or *fourth*, but) in the *fift* place of that *Catalogue*, as being *capable* of a very *guilty sense*, and so *meant* in all *likely-hood* (or rather of *necessity*) by him whose meaning was made *apparent* in the four *first Doctrines*. For unless by [*working through them*] he means the *act*, as well as the *end*, *effect*, or *consequent* of it, he *beats down* all that he had built in his *forecited words*. Which if *Mr. B.* will deny, it is as much as I can *wish* for to prove the blackness of his *Assertions*.

§. 38. The *sixth place*, taken from *Dr. Twiss* (whom he calls "*his old friend and his Fathers friend* p 65.) he seemes to be more *gravelled* at, then at any of the former. For instead of *shewing* "that Gods *Decree of Damnation* doth not *presuppose sin*, or "that the *prescience of sin* doth not *precede* the *decree* of *Damning*, or that the *Decree* of *damning* for *sin*, if granted to be "an *act* of *Vindicative Justice*, doth not *presuppose sin*; he *shuffles* in somewhat of *Dr. Twisse*, which being added to his *own words*, amounts to little else then the meer *begging* of the *Question*. He saith the *Dr.* speaks *modestly* by using the word [*seemes*;] who yet in my *instance*, doth *pronounce* without *seeming*; and even in that very place of his *supposed modesty*, saith [*it may be demonstrated.*] And what is it which he tells us may be *demonstrated*? even the *grossest falshood* and most *irrational position*, that the *wit* or *witlessnesse* of any man "can *invent*, viz. [* *That the will of condemning* "*or the decree by which a man is destinated to condemnation* "*for sin* * *seemes not to be an act of Justice*, * *and cannot presuppose sin.*] This is the thing of which he saith, that *without any obscurity it may be demonstrated* (*line* 6.) but neither doth he, nor can he give us any thing *like it*; and he seemes to be *conscious* of its *impossibility*, whilest he saith [*it seems not to be an act of Justice*,] in agreement to which he should have said, [*it seemeth not to presuppose sin.*] For if the *former* is *not*, 'tis

Of the sixth place in his p. 65, 66.

* *Correp. Corr. p. 66. lin. 1. 2. 3, 4, 5, 6, 7.*

'tis plain the *latter cannot be*; and if that is, 'tis plain this must: If he thought the former did onely *seem*, why did he say the latter cannot *demonstratively*. And if he thought this *cannot be*, why did he say *that* did but *seem*? nay, why did he strongly, though *implicitly*, *affirm* them *both* in the same *breath* that he *denied* them, by saying expressely [a *condemnation for sin*?] sure Gods *Decrees to punish sinners*, and to punish them for their sins too, may very well be *acts of Justice* (and if they *may* be, it is enough for the *refuting* of *Dr. Twisse*) and certainly they must be *agreeable* to *justice*, which decreeing to *punish* without *consideration* of sin cannot be (and this again is *enough* for the *refuting* of that *Dr.*) And although such *Decrees* are * imminent Acts (as *Mr. B.* and his *Dr.* do *rightly* speak) yet they must have an *object*; for he doth not reprobate *no body*, or a *man* in the *clouds*. And the objects of such decrees are *particular men*, or † *sinners*, to whom they *relate*, and so they are *ad alterum* (which *Mr.* B. requires in acts of *justice*,) and those *sinners* are so *objected*, as having an *actual Being* in Gods *sight*, to whom all things are and must be *presentiated*. For they must be considered as *being*, before they can be "*destined* to *condemnation for sin*. *Nothing* can punish *nothing*. what is looked on as *punishable*, must needs be looked on as *something*, and so as *Being*; because *punishment* is *something*, and that must be something on which something is *inflicted*; for the *subject* hath rather more then lesse of *Being* then its *Adjunct*. which is so much *acknowledged* by the very *Antilapsarians* (of which *Sect Dr. Twisse*, if he is any * thing, is one,) that though they do not make man to be the *object* of Gods *Decrees*, [*quà peccatorem*,] *as a sinner*, yet they do [*quà creaturam* as *one of Gods creatures*.]

* *Predestinatio non egreditur extra se. ibid.*

† Note that he speaks of a Decree to condemn for sin.

* I say [if any thing,] because he disagrees even with them with whom he more agrees then with any other of that party.

Of the seventh place in hip: 66.67.

§. 39. The seventh *place* (taken from *Dr. Twisse*) he seeks to rid himself of by 3 *strange sayings*. 1. That he will "do great matters *elsewhere* (neither naming *time*, nor *place*)

2. "2. that I had been more *valiant*, in doing what I did not.

3. "3. that *Dr. Twisse* teacheth him, the *two wills are not contradictory, as being not ad idem*, nor *secundum idem, as belonging*

"*longing to different objects and different wayes of working, &c.* This is *prettier* then all the reſt. For to the *Firſt anſwer*, which is *nothing*, (but that he will *elſewhere* do what he would gladly have done *here*, if it had been to be *done*,) I have *nothing* to reply but that there is *nothing* to *reply to*; and that this is indeed his *wittieſt courſe*. ~~For~~ to the Second, I *reply* (to his greater *diſcomfort*) that I never denied God to have *another will* beſides that of *legiſlation*; but only *affirm'd*, that the *one* of theſe is *not contrary* to the *other*. He doth not by the *one* will *impel to do* what by the other he *forbids, &c.* (which is the Doctrine of Dr. *Twiſſe* to be *defended* by Mr. *B.*) He *determines* what ſhall *be* as to *particular events*, but *decrees not* that men ſhall *ſinfully* contribute to *this* or *that effect*; or that he *ſhall* commit the *every ſin* which he commits. (To which if Mr. *B.* was *aſham'd* to *ſpeak*, he ſhould have been not-*aſham'd* to ſay it is a *ſhameful Doctrine*; and if he was not *aſham'd*, he ſhould have ſpoken.) As for the *Inſtance* of Gods *willing* or *commanding*, and yet not *determining* the *offering up* of *Iſaac*, the *anſwer* to it is very *eaſie*, viz. That *God willed* and *commanded*, firſt that *Abraham* ſhould be *willing*, and then that he *actually* ſhould do every thing which he did *towards* the offering up of *Iſaac*. And as *Abraham* did what God *commanded*, ſo God *determin'd* nothing *contrary* to that which he *commanded*. But for the *actual ſlaughter* or *offering up* of that *Sacrifice*, God did punctually *forbid* it [*Lay not thy hand upon the childe.*] And to that agreeth alſo his *predetermination* that *Abraham* ſhould not kill his *Son*. So that in this *example*, which Mr. *B.* ſeems to be ſo glad of, both the *will* of *God* as that ſignifies his *command*, and the *will* of *God* as that imports his *determination*, are moſt perfectly *agreeable*. And *condemns* that *Doctrine* of Dr. *Twiſſe*, in *excuſe* of which it was *unskilfully* alleaged. Nor can it be ſaid with any *ſhadow* or *ſhew* of *reaſon*, (as it is by that *Dr.* and his ſecond *Timothy*) that Gods *Voluntas ſigni, or revealed will*, is *improperly called his will*; for he did *moſt properly will* that *Abraham* ſhould do *every thing* which

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he *did*, by way of *obedience* to his *command* of sacrificing his *Son*; and so *afterwards*, God did *properly will* that he should *spare his Son*, by way of *obedience* to his *command* too. Now if the *Sun* at *noon* is not more *visible* then this, what a *mad thing* is it to tell the world, that what hath *hitherto* been called the *revealed will of God*, that is, the *whole book* of *holy Scriptures*, hath been *improperly* so *called*, and is not *really* a *revelation* of his *will*, but only a *signe* of what men ought to do by *right*, if his *secret* or *real will did* not *hinder* the *doing* of it? as if when *God* saith, [*thou shalt not kill*, or *steal*, or *commit adultery*,] it were not *properly* his *real will* that we should *abstain* from those *sins*, because it is *written* and *revealed*, not kept *secret* from our *knowledge*. If this *Doctrine* hath *truth* in it, then when the *Spirit* of God saith, [he *is not* * *willing that* ** 2 Pet. 3. 9 *any should perish*, but * *willing that all should come to repentance*] his [*not willing*] would signifie his *real will* (because many perish) and his [*willing*] would signifie his being *really unwilling* (because *all* repent *not*.) And when the *Spirit* of God saith, [*This is the will of God*] his meaning would be, [*this is not the will of God*, but *only improperly called his will*,] because it is *revealed*, and not kept *secret*. Whereas the *contrary* is *evident*, that when S. *John* saith [He that doth the *will* of *God*, abideth for ever, 1 *John* 2. 17.] he cannot speak of his *secret*, but *revealed will*. And yet I hope S. *Johns* words were very *properly and truly* spoken. But I must hasten my
3. reply to the *third* μετσφύγετον of Mr. *B.* wherein he *quite betrayes* his *cause*, and *contradicts* his *Teacher* Dr. *Twisse*, by speaking as *contrary* to his *knowledge*, and to the very *testimony* of his *eyes*, as any thing can be *imagin'd*. For *one* of Dr. *Twisse* his *Instances* of *Voluntas signi* and *Beneplaciti* he confesseth to be *Abraham*, who is but *one man* and the very same with *himself*, and that in the *relation* to the same *Isaac* who was not *different* from *himself* neither. So that the object was *Idem*, and the consideration *Secundum idem*. Another *Instance* of *both wills* is *one* and the *same Pharaoh*. And a *third Instance* of *both wils* is the one *numerical individual Adam*, who is not sure *two different objects*. Nor sayes the *Doctor* any *such* thing concerning the *object* of those *two wills*, but onely

saith

ſaith of the *wills* themſelves, that they are *not contradictory*, without rendring the *leaſt reaſon* of that his *bare affirmation*; only in *lieu* of a *Reaſon*, he ſaith that *one* of the *two wills* is very *truly* a will, and that the *other* is *not* a *will*, but only a *ſignification* what *ought* to be *done*, *not* what God *will have* to be *done*, and is but *called* a *will*, and that *improperly*. And how agreeable this is to the *diſtinction* of ſeverall *ſeekers*, of which ſome doe *ſeek* and *find*, others *neither ſeek* nor *find*, let indifferent Readers now paſſe their *judgement*.

§. 40. The *eighth place*, out of *Zuinglius*, Mr. *B.* ſeemes to be *ſicker* of, then of all the ſeven going *before*. For *Firſt*, he offers not a word either to *juſtifie*, or *excuſe* it, but leaves it to *ſtand* in full *force* againſt *him* and his *Doctrines*, and tacitly confeſſeth it to be a very *blaſphemous ſpeech* [that *Adultery* or *Murder* is the *work of God*; that God is the *Author*, *mover*, and *compeller* to it, and that therefore it is *not a crime*.] *Secondly*, He *falſely* aſcribeth this *wicked ſpeech* to his *Dear Maſter Calvin*, and ſo is *guilty* of that *Forgery*, of which *Calvin* accuſeth his *anonymous Foe* in the paſſage tranſlated by Mr. *B.* (*intentionally* againſt *me*, but) *really and effectually* againſt *himſelf*. 3. He ſaith that that *anſwer* which he tranſlates is made by *Calvin* upon the * *place*, when he knows that in * *that place* there is no *ſuch matter*. Which muſt be therefore his *wilful* and *deliberate ſin*. *Fourthly*, What he calls the *zealous Anſwer* of *Calvin*, however *zealous* it may be, is not an *Anſwer*, no not ſo much as to the *ſubſtance* of that *eighth Inſtance*. For the *words* which I *cited* and charged with *blaſphemy* were plainly theſe: "That when "God (*b*) *makes* an *Angel* or a *Man* a *tranſgreſſour*, he him-"ſelf doth not (*b*) *tranſgreſſe*. And again, the *ſame ſinne* "viz. *Adultery or murder, in as much as it is the* (*c*) *work of* "*God the Author, mover*, and *compeller*, it is *not a crime*; but "in as much *as it is of man*, it is a *wickedneſſe*." But that which Mr. *B.* calls *an Anſwer*, is nothing elſe but an *angry* and *rail-*

Of the *eighth place* in his p. 63, 64.

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* * *Calvin* de occult Dei *Prov.* p. 736.

4.

bb Note. I did not *accuſe* them of ſaying, that *God ſinneth himſelf*, but that *he maketh men to ſin*.

cc Note. *God is here called the Author of Adultery*, and *Adultery* the *work of God*. And both in a *full, round compleat period* of ſpeech, not *lame* or *mutilated*. Now whether *Adultery* is a *ſin*, and whether it is *blaſphemy* to ſay that *God is its Author*, let *Men, women*, and *Children* be heard to ſpeak.

ting ſpeech, [of *ſpitting in faces*, Impudence, *Fools*, and *execrable wickedneſſe*.' And how doth this prove, 1. That *God* makes a *Tranſgreſſour*? or 2. That *Adultery* is *Gods* work? or 3. That *God* is the *Author* of *Adultery*? or 4. That he is a *compeller* to it? (which is *worſe*,) or 5. That the *Adultery* can be *ſeparated* from the *ſin*? or 6. That *God* can be the *Author* of the *Adultery*, yet *not* the *Author* of the *ſin*? Mr. *B.* his Anſwer muſt be made to theſe *ſix things*; and till that is done, he muſt confeſſe he was *non-pluſt* at this *aſtoniſhing*

5. ſaying of his great *Maſter*. *Fifthly*, he cannot *pretend* that his *Tranſlation* of Mr. *Calvins Invective* is any way *applicable* to *me*, but rather to Dr. *Twiſſe*. Firſt, becauſe Dr. *Twiſſe*

(*d*) *Vin. Gra. l.2 par.1.p.36* hath (*d*) quoted *Zuinglius* his *words*, as well as I; (and therefore if it were a *Forgerie*, the *guilt* would lye upon that *Doctor*.) Next becauſe he *chargeth* the (*e*) *Poſtlapſarians* in *general*, (and (*f*) names Mr. *Calvin* amongſt *them*) with the *crime* of making *God* to be the *Author* of *ſin*. 6. What I cited from Dr. *Twiſſe* his *Vindiciæ Gratiæ* againſt *Arminius*, Mr. *B.* imputeth *injuriouſly* to Mr. *Calvin*'s Book *De Providentiâ*, where he *knows*, if he hath *tryed*, there is *no* ſuch thing; and if he hath *not tryed*, he cannot *excuſe* his *blinde aſſeveration*: but any Man will believe that he did *wilfully prevaricate*, who ſhall *compare* the *end* of his 63 page, with the *beginning* of the *Margin* of his 64.

(*e*) *Id l.1.part.1 Sect.4.c.4. Digr.4.p.88.*

(*f*) *Id.l.1.part.1 Sect.4.c.1. p.63,64,65.*

6.

Of the *ninth place* in his *p.63.* 1.

§. 41. The *ninth place* (from Dr. *Twiſſe*) Mr. *B.* again imputeth, with great *injuſtice*, to Mr. *Calvin*. Whether in *kindneſſe* and *partiality* to his *old Friend* (as he calls him) from whoſe *ſhoulders* he would *devolve* ſuch *inſupportable burdens*, or whether in hope that Mr. *Calvin* hath *ſhoulders ſtrong* enough to carry *all*, and that every thing is *juſtifiable* meerly by *dropping* from his *Pen*, I am not willing to *determine*. But ſo it is, that Mr. *B.* calls him *wicked Calvin* (which in my life

* *Correp. Cor. p.63.li.15.* "I never *did*) and * *diſgorgeth himſelf* upon *him* (to uſe his "*own words*) *ſticking ſo much in his ſtomack indigeſtible*, even by ſaying I *did*, what he *knows* I did not. 2. He ſpeaks not a *Word* in the *defence* of that *ſtrange ſpeech* of Dr. *Twiſſe*, but "bids me *turn to the Section of Mr. Calvin again*, (where he

knows

knows there is no such thing as if *Mr. Calvin* in his *Grave* had *expounded* that *saying* of *Dr. Twisse*, *before Dr. Twisse* was old enough to lie in's *Cradle*. 3. He saith, [*'tis plain,* 3.
"*though a man should run, yet he might read it, that he pleads* "*not for Gods Agency* in *sin* as it is *sin*.] Upon which I offer him this *Dilemma*. Did he read my *eighth instance* (from *Dr. Twisse*) in *Mr. Calvins works*, or did he not? if he *did*, let him name the *page*, and say that *Dr. Twisse* did onely steal it out of *Calvin*. If he did not (as *I* am sure he did not) let him *publickly confesse*, that he spake against his *clearest knowledge*. 4. He professeth that God as a *Iudge* was the 4.
Author of *punishing* a *sinful Ahab by his* i. e. *Ahabs sin*. But how the *Author* of such *punishment*? by *permitting* him to sin, or by *withdrawing his grace onely* and not restraining from the sin? "no (saith *Mr. B.* and his *Dr.*) *not onely by* "*the fiction of bare permission*, but by (*a*) *decreeing what* "*he will have done, and by* (*a*) *commanding its execution*.] So *a a See Correct. Copy of notes* that the sin being avowed to be the punishment of sin, and *p.* 10. *Dr. Twiss vind. Grat. l.* 1. *c.* 18. *Sect.* 1. *p.* 68. God being avowed to be the *Author* of such punishment, he is avowed the *Author* of *sin* too, when we and others say, that God doth punish *sin* with *sin*, we say it is by *sufferance* and *permission*, by not hindring from *sinning*, by leaving men to their *willful selves*, expressed in *Scripture* by *giving them up to their own hearts lusts*, or by *giving* them *over as desperate Patients*, as *Physitians* do those men on whom no good is to be done But when our *Adversaries* speak of Gods punishing *sin with sin*, they say it is by *decreeing it, and by commanding its execution*. (As in the place above cited from "Dr. *Twisse*.) 5. He saith, [*that I and the worst of my* "*Associates do plead for such a permission which makes e-* "*vil things to fall out* against Gods determination &c.] this is first as contrary to truth as any thing could be spoken, in *all respects*, (I ever *denying permission* to be *efficient*, *effective*, or *efficacious* of *evill*, nor is *evil* against, but besides his Determination.) Next it is *contradictory* to his own *words* but a *few lines before*, where he accuseth me of holding an *idle speculative permission*. And how can such a *permission* be so *busie* and *practical* as to make

evil

evil things to fall out? Thirdly he confesseth (by this very *Calumny*) that he is for such an *active permission of evil things*, as is also *effective*, and * makes them fall out, and that according to his *Will* and *Determination*. Which were he to expresse in *Latine*, he would have said [* *facit* or * *efficit ut*
6. *mala eveniant*.] 6. How many fearful miscarriages there are besides in this *eighth exterprise*, I have so largely shewed already *Chap.* 3. § 34. that I will choose to refer my Reader *thither*.

Of the tenth place in his p. 67.68.

§. 42. The tenth *place* (from *Dr. Twisse*) *Mr. B.* speaks to in such a manner, as to *bewray* his *acknowledgement* that there is something in the place *past* all *Apology* and *excuse*;
1. for 1. He *commends* the whole *Discourse* of *Dr. Twisse*. 2 He
2. calls my quotations *scraps and bits of his words*, but is *blindfold* in *both*. For it appears by all *Circumstances*, that he did not *read* those *long discourses* of the *Dr.* to finde whether my quotations were *true*, or not, but wanting the *patience* or the *Courage* to observe how *faithfully* and *fully* I had exhibited the *Dr's. sense* (which I was not to do by transcribing *whole pages*) he findes it *easier* for himself to give me a cast of his *Contumely*, and let me *passe*. 3. When he pre-
3. tends to justifie the *several parts* of that last instance which doth consist of four *degrees*) he onely addresseth himself to that which he thought most capable of Apologie or *excuse*, but *passeth by* in deep silence the *two prime things* which I intended should be considered in that *Quotation*, viz. That *Gods will doth passe* "*not onely into the permission of the sin*, "*but into the sin it self which is permitted*.] now why should our *Correptorie Corrector* (who is *professedly such*) choose to speak of the mildest and *easiest parcels* of the *Quotation*, but purposely *slip over* the *hardest* and most *affrighting*, if he were not conscious to himself of his perfect *inability* to make them good? The second thing is, [that God "doth not onely *administer the occasions of sinning*, but doth also "*so move and* * *urge them as that they smite the sinners* minde "*and really affect his imagination &c.*] now that for which these words were uoted was not [the *administring of Occasions*]

caſions] but [*the moving and urging* them upon the *minde* of the *ſinner*]. The *former* of which *Mr. B.* ſpeaks to, (which amounts to no more then the telling a *Tale* of a *Tub*) but takes no *notice* of the *latter*, wherein the *blaſphemy* doth *lie*. I ſay the *blaſphemy*, in Juſtification of Saint *James*, who ſaith *that God tempts* (*a*) *no man*, and how can the ὁ Πειράζων *The tempter* tempt any man, *more* then "by moving *and urging, and thruſting home* the *occaſions* of *ſinning* upon the "*will* and *fancy* of the *ſinner*, ſo as to ſmite his minde with them, and really *affect his imagination*? what is it *to urge* a thing, but to thruſt it forward, or ſet it on *luſtily* to the *utmoſt point*? and when are the *Occaſions* of *ſinning thruſt on or urged more homeward*, then when they *affect* the *Imagination*, yea, even *ſmite* the *minde* of him that *ſinns* by that *means*? the *Devil* can but *tempt*, not *compel* us to do wickedly, how can he tempt more, then by the utmoſt *degree* of *ſuggeſtion* or *perſwaſion* to *evil*? and what *greater degree* of that, then the *urging the occaſions* of *ſinning* ſo far as to ſmite *the minde* with the *allurements* of *profit* or *pleaſure*? (as *D. Twiſſe* goes forward in that *quotation*) the very *next* thing to the *ſmiting* of the *minde*, is the *yielding up* of the *conſent*, but that *is an effect*, and not a part of the *Temptation*, performed by the *ſinner*, not by the *Tempter*. Nor did the *Devil tempt* our *Saviour* one jot the leſſe, in that our *Saviour* did not aſſent. Nor in that *Eve conſented* did he tempt her more then he did our *Saviour*. To neither could he do more, then firſt to *adminiſter occaſions*, and then to *urge them* upon the ſenſes, and *perſevere* in that *urgency* untill they *affect* the *imagination*, and ſmite the minde too. All which that *Doctor* doth ſpeak of *God*, and as if that were not enough, he adds another *ugly word*, [that there is *on Gods part*] a farther "*proſtitution to ſins required*,] which be-"ing added to the *urging* of *occaſions* and to the ſmiting of "the *minde* with thoſe *occaſions* of *ſinning*, is more then can truly be aſcribed to the *unclean ſpirit* called *Satan* κατ' ἐξοχήν, that is to ſay, [*The Tempter*. 4. Having ſhewed the two things which *Mr. B.* was ſo *prudent* as not to mention (yet would not *confeſſe* that his *old friend* had *erred*, or ſpoken *raſhly*)

a Jam. 1. 13, 14

rashly) I will a little consider the three particulars to which he *speaks*. First he "tells us that the *Dr. doth put a wide difference betwixt Gods efficient, and his efficacious will* To which I reply, 1. That the *difference* cannot be very wide betwixt *two wills* which are *both irresistible*, and such are these *two* in the profession of *Dr. Twisse*. Besides, he will confesse, that Gods *will is efficient* in the *production* of *good*, and yet they both say, that *Gods decree* "*is no lesse efficacious in the* "*permission of evil*, then in *the production of Good*, which is to equal [*efficient*] with [*efficacious.*] But 2. Though there is indeed a *difference* betwixt *efficient* and *efficacious*, yet *Dr. Twisse* and his *Timothy* make none at all, whilest they say that Gods will doth *transire in rem permissam*; for that *transience* of the *will* into the *object* is not *separable* from *efficiency*, as *Dr. Twisse* himself acknowledgeth, when to make *Predestination* not to be *ad alterum*, he affirmes it to be an *immanent Action*, and yet he is willing to denie any such *efficiency*, by onely acknowledging an *efficacy* in the *permission of evil*, the former of which if *Mr. B.* will deny, he will ruine his *Cause* as much as I can desire him, and if he cannot *understand* it, let him *discover* his *infirmity* before I indeavour to work his *Cure*. But having spoken of this *distinction Chap. 3. §. 28.* I refer my Reader thither, and reply to his *second Answer* no more then this, that *Dr. Twisse* speaks not onely of *some judiciary acts* "*of God upon impenitent sinners, as Mr. B.* pleads at a *venture*, and discovers his *adventure* by the word doubtlesse, which implyes onely a confidence, and not a *knowledge*) or if he did, it were no good plea, whilest he is for a *transience of Gods* "*will into the sin* "*permitted*, and for the *urging of occasions to smite the minde* &c and therefore *Hosea* 3.13,14. and 2 *Thes.* 2.3. do onely stand in his paper, as the signal *Monuments* of his *Impertinence*, or *Abuse*. To his third I reply, (what I inlarged on before) that what he saith no body can deny, was not the *thing* which I misliked considered simply in it self; but that I might not set down *scraps and bits of the Doctors* words (as now *Mr. B.* hath affirmed for want of *Logick*,) I transcribed

1. * *Vin Gra. l. 1. p. 1. Sect. 12. p. 140.*

those

theſe words to ſhew the *full ſenſe* of that which *follow'd*. But the things themſelves which were *preciſely* the *objects* of my *diſlike*, and to which I *expected* Mr. *B.* his *Anſwer*, or *Abjuration*, were the *two foul ſpeeches* which I have *pointed* out with *Digits* at the *beginning* of this *Section*, which becauſe Mr. *B.* was *afraid* to meddle with, I conceive *he miſlikt* them as well as *I.*

The Concluſion.

I Conclude with ſome *Reaſons* why I will loſe no more time in repreſenting the *other Weakneſſes* of my Incomparable *Antagoniſt*, but only leave them to be judged of by that *accompt*, which I have hitherto given of his *Abilities* and *Deſignes*.

1. I finde him ſo *obnoxious* in every *Page* and *Period* of his *Attempts*, that ſhould I vindicate my ſelf after the meaſure that he is guilty, I could not anſwer to my *Diſcretion* ſo great a *waſtfulneſſe* of *Time*, nor to my *Reader* ſo great a *length*.

2. It was the opinion of ſeveral perſons, that the beſt way of clearing the *Firſt Edition* of my *Notes*, would be to ſet forth a *Second* without addition or alteration. And if *that* again were *calumniated*, then to ſet forth a *third*. At leaſt not to be *long* in my Vindication of thoſe *Truths*, which Mr. *B.* hath *injur'd*, but cannot *hurt*.

3. The very *Taſte* of ſome things is able to breed a *Satie-*

ty, if not a *Surfet*. When ſome *wagers* have (con- been *laid* cerning the *Correptory Correction*) that let a Man *dip* where he *will*, he ſhall not finde a *clean Page*, they that have *betted* on this *ſide* have alwayes *won*. Cut off the *Nayles* and the *Hair* and other *excreſcencies* of the *Thing* (I mean the *ſcoldings & inventions*) [*Et nuſquam in toto corpore corpus erit*] the whole *Body* of his *Book* will be *tranſparently thin* and *ſlender*. And I hold it not *lawful*, or *decent*, to combate with him at his own *weapons*.

4. He commends his *Anſwer* to *my two* * *Portals* (as he is pleas'd to *word* it) *viz.* my *Title*, *Epiſtle Dedicatory*, and *Paraneſis* to the *Reader*,) to the ſerious peruſal of ſuch as are not at *leiſure* to read him *through*. Therein he profeſſeth to "have been * *purpoſely the longer for the gratifying of ſome*, "*and to have taken off the edge of my Obiections*. From whence I gather, that he thinks it the *ſhrewdeſt* part of his *Book*; And thence I concluded it the *fitteſt ſubject* of my *Reply*.

5. Such as he takes to be the *keeneſt* and *choiſeſt paſſages* of the following part of his *Volume* he hath induſtriouſly premiſed in his *Invective* againſt my *Portals*. And that he gives for the *Reaſon* why he will *ſpeak but briefly, and by* † *ſtrictures* to that which indeed is moſt *material*. So that taking fot my *Theme* his *firſt nine Sheets*, and fetching in his ſeveral *ſtrengths* from other places of his *Book*, (to avoid abundance of *Repetition*,) I have extracted the very *Quinteſſence* of all his *Correptory Correction*.

6. He hath happily confeſs'd, that the *Ten Speeches* which I quoted in the entrance of my *firſt Chapter* do *make one* "*great* * *Pillar upon which all my Book doth reſt.*] Upon which it follows, that if I have proved undeniably, that that *Pillar* is not *rotten*, nor *overturn'd* by him, (as he pretendeth,) but *eſtabliſht* rather and *confirm'd*, (as I have evidently ſhewed) I need not diſplay him any *farther*, until he ſhall endeavour to *ſhake* that *Pillar*, by invalidating the proofs by which that *Pillar* is ſupported. For whilſt it cannot but be granted, that his *Doctors* and *Doctrines*, do tempt the *people* to believe, that God is the *Author* or *cauſe* of *ſin*, (ſome in thoſe very *words*, and ſome to that very *purpoſe*, and almoſt *all*

in

in a *language* as *bad* or *worse*,) with what *excuse* or *patience* can such a *writer* be consider'd in *all* his *failings*?

7. He hath made his whole work so *immethodical*, and *confus'd*, and taken so many *strange courses* to make his *Reader incapable* of comparing his *Declamation* with the *Notes* which I had written on Gods *Decrees*, (which he in part doth acknowledge by his *Apology* to the *Reader* just before his *Errata*,) that he implicitly confesseth he durst not stand to an *easie trial*. And when I consider how many Men were imployed in the *correction* of every *Sheet*, (besides the ordinary *Corrector*,) and with how absolute a *Liberty* they were *impowr'd*, I cannot but look on his *Apology* in the *conclusion* of his *Book*, as the *deepest Instance* of his *Invention*.

8. Whereas the only right way to confute my *Notes*, had been either by proving that my *Principles* were *false*, or that my *Inferences* from thence were not *legally deduced*, he hath tacitly acknowledged the *indisputableness* of *both*. And I need not be elaborate in the vindicating of *That*, which he implicitly confesseth to be *without blame*.

9. He hath many *Sad Methods* of speaking *nothing* to the *purpose*, the very *discovering* of which will be a competent *Antidote* against his whole *Book*. First, it is *ordinary* with him, to mistake the *Topicks* of my *Proofes* for the *Proofes* themselves, and then to call them *no Proofes*, and wisely to send me for *an Answer* to Sir *N. N.* which is in effect to tell his *Reader*, that he is a Rare Person in the *Art* of *Mis-understanding*; or is not able to *distinguish* betwixt things that *differ*. 1.

2. He hath another solemn custome, instead of confuting *my way*, to set down his *own* from one or other of his *Masters*; which can signifie no more, then that the judgements which *differ*, do *not agree*. 2.

3. He is excellently good at deceiving himself with *Petitio Principii*, and *Ignoratio Elenchi*, and (either skilfully or for want of skill) makes frequent *Transitions ab Hypothesi ad Thesin*. As, when I prove that Christ died *intentionally* for *all*, he vehemently opposeth that *all are not saved*. And when I say, *Gods Reprobation* of the far *greater number* of Men was not *without* the *consideration* of their *sins*: He demurely asks, "*If God content himself*

3.

self with a little Flock, why should you grumble it is no bigger?] as if he hoped that some Readers would be so *silly* as
4. to *beleeve*, that I did *grumble* at God's *Oeconomie*. 4. When he is *pinch't* with an *Argument* which he dares not meddle with at all, (lest in *salving* one ulcer, he should make many more of as *desperate* a *Nature*,) he *amuseth* his Reader with some little *story*, concerning his *Father*, or *himself*, or his Fathers *Friends*, or his *own*, or his *wholsome* way of making *Sermons*, or his great *pains taking* with his little *flock*; and not to be wanting to himselfe on these *occasions*, He tells the Reader how *many yeares* he hath been a *Minister* in *England*, that the world may have an *Intimation* how *old* he was when he *began* to be an *Author*; otherwhile he *diverts* to his having been in *Holland*, his having seen *Gerhard Vossius*, and *heard* him *speak* too; Now he is very much *beholding* to Dr. *Ames*; anon he is *beloved* of Dr. *Twisse*, and that no less then *another Timothy*; Nay rather then enter into a *reasoning* about that part of an *Argument* wherein the *force* of it doth *lye* against his *Doctrines*, he tells the *Reader* as much of *me*, as he either *knows*, or *suspects*, or else is able to *invent*; and as much of *others* as he thinks is needful to stop a *gap*.
5. 5. In diverse cases of *Extremity*, when he cannot *devise* which way to *turne*, he saith, he is not at *leisure* to do *this*, or *that*, and referrs his Reader to some other *Author*; or tels us *he should blush to spend time in confuting it*; or that he is *too short*, because he hath been *too long*; or that it is time to *string up his Pen*. Or sayes, 'twas answered *long ago* in his *First Attempts* against my *Notes*, which neither I nor his *other Readers* could *ever see*. Yet he refers us to the *pages* of his *manuscript labours* lockt up in the *privacy* of his *Cabinet*, or *Closset*, and hopes that that will pass with us for one of his *Orthodox Put-offs*. But to cover these shifts with some *variety*, he often refers to some *page* of my *Printed Copie*, where I either say *nothing* of what he pretends, or many
6. times the *contrary* to his *pretentions*. 6. It is one of his *subtilties*, not at all to *quote my words*, or the *page* where they are *written*, hoping the Reader will not be *able* to bring him to due *examination*, but rather *swallow* it as granted, that in

a great

a great *deale* of *ſtorie* there is at leaſt a *little Truth*. 7. When he cannot quarrel with my *words*, he interprets my *heart* to be as *oppoſite* to my *words* as he can *wiſh*. As when I did *not conclude* the *will* of man to be *free* from all divine *Preſcience*, (nor was it *poſſible* that I ſhould do ſo) he tells his "*Reader I would have done it but for the ſhame of the world* "*and ſpeech of People*. By which *inhumane courſe* of *proceeding*, *any* man may ſay *any* thing againſt *any* man living. In a word. When he hath leaſt to ſay againſt my *Argument*, he rails the moſt againſt my *Perſon*. Crying out [that my "*wayes of reaſoning are Blaſphemous* and *Scurrilous* or *myſte-* "*rious pieces of Iniquity*. Or that *others have anſwered them* "*already*. Or that he *will ſtride over all my fifth Chapter*, "*becauſe it hath been battered, maul'd and broken by his An-* "*ſwers to my Former, ſo as it moulders all to pieces*. Or elſe he breaks out into *Noyſe* and *Clamour*, as if he took me for a *Fiend* to be *exorciz'd*, AVAUNT, AVAUNT, DEPART FROM ME O THOU SATANICAL BLASPHEMER, *QUI DIABOLUM IPSUM BLASPHEMANDO SUPERAS*.] 7.

Theſe are the Admirable *Methods* of giving *Correptory Correction* to ſuch as differ in *Judgment* from Mr. *Barlee*. In the *Diſcovery* of which, I have *revealed* no *Secrets*. It was without my Conſent, and in *Refuſal* of my *Adviſe*, that he hath *unnaturally* inflicted ſuch an *exemplary puniſhment* upon *himſelfe*, as firſt to *publiſh* his *Imperfections* in a *Remonſtrance* of *Thirty ſheets*, and then, in the ordinary *News Book*, to be at the *coſt* of *publiſhing* his very *Publication*. In both which *Contrivances* of his *Diſgrace*, I can truly ſay I have not had the leaſt hand. But on the contrary, I was ſo *careful* of his *Credit* as to deſire him very *early* (by ſeveral *Letters* to that effect) that he would not *divulge* his *Animoſities*, nor make himſelf *known* in the *ſtreets* of * *Askelon*; but if he could not *abſtain* from behaving himſelf *unſeemly*, that he would ſuffer his *Misbehaviours* to paſſe in ſilence; and in Return of *my* Charity afford me *his*. All the Requital that I expected for the many *Injuries*

* 2 Sam. 1. 20.

which he had done me, was that at length he would put an *end* to them, and *ceaſe* from *doing* me any *more*; and that he would not conceive me to be made incapable of *pardon* by my having been ſo *Inoffenſive*, as to have ſuffered ſo many *wrongs* with ſo much *patience*. It was not therefore my *fault*, that he hath ſcorned my *Counſel*, and thruſt himſelf upon the *Theatre*, and *Trumpetted out* thoſe things which he was *deeply* concern'd to have *concealed*. I have but *ſhew'd* him by that light, by which he *longed* to be *ſeen*; and ſo have ſaid in effect no more then this, Behold the CHRISTIAN, the SCHOLER, the GENTLEMAN, and the MAN.

ERRATA.

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